

Current Anecdotes

A Preacher's Magazine of Illustrations, Homiletics,
♦ ♦ Sermons, and Methods of Church Work ♦ ♦

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Illustrations of Christian Graces.

By R. S. MACARTHUR, Calvary Baptist Church, New York.

From his latest work, "The Question of the Centuries," published by F. M. Barton, Cleveland, O.

NATURAL LAW. (67)

Psa. 119:27; Isa. 26:9.

A generation ago religious men were fearful regarding the progress of scientific knowledge. Their fears have not been justified by the results. The long distance telephone and the wireless telegraph make it easier than ever before in the history of the human race to believe in the unseen God and in invisible forces. I can stand in New York and talk through a long distance telephone to my brother man in Chicago, a thousand miles away, without the violation of natural law, rather in perfect harmony therewith. Who dare say that I cannot kneel in my home and talk to my Father who is in heaven? Perhaps this heavenly communication is in as perfect harmony with natural law as when I talk to my brother man in Chicago. A generation ago it would have been affirmed that it was contrary to all natural law to claim that we could talk to a man a thousand miles away. It was contrary to the natural laws that were then known, but we did not then know all natural laws; and he would be a reckless man who would affirm that we know all natural laws today.

UNDYING LOVE. (68)

John 13:1; Rom. 8:35.

When in India I went to Agra to see the Taj Mahal, the most beautiful of all the mausoleums in the world. I had heard of its wonderful echo, and I determined to test it. You know the story of the Taj Mahal. Shah Jehan, the builder, loved his wife, the beautiful Mumtaz Mahal, as few women have ever been loved. She went down for the eighth time to the mysterious land of motherhood, and the babe came back alone. Her body was brought to this garden. Sitting beside it, he said, "O my Mumtaz Mahal, you shall have the palace I promised you, although it must be your tomb." Twenty years passed; 22,000 men were employed, and \$20,000,000 expended, and the beautiful Taj was erected. Soon after, the Shah himself died and was laid beside the wife he so loved. The inscription on her tomb is, "To the memory of an undying love." I had heard of the wonderful echo. I was alone. I read the inscription and listened. The sound went up to heaven and then came down to

earth and rolled around the halls of the Taj; and softer and sweeter it went again to heaven and came back again to earth.

"To the memory of an undying love." I beseech you by all that is noblest in life, all that is divinest in faith, and all that is sweetest in hope for eternity, give Christ the pre-eminence in heart and life because of his undying love.

FAITHFULNESS. (69)

Rev. 2:10; Heb. 6:11.

Dr. Judson endured the disappointments of years of weary waiting before converts to his Lord were made. These are his words: "If any ask what prospect there is of ultimate success, tell them as much as that there is an almighty and faithful God. If a ship were in the river ready to convey me to any part of the world I should choose, and that with the entire approbation of all my Christian friends, I should prefer dying to embarking." Some years later he wrote: "I know not that I shall ever live to see a single convert; but I feel that I would not leave my present situation to be made a king." This is the perseverance which gives victory; this is the holy enthusiasm which secures the approval of God, and fills the believer's soul with divine peace.

THE HUMANITY OF CHRIST. (70)

1 Cor. 13:12; 2 Cor. 3:18.

In a palace in Rome there is in the principal hall the famous ceiling painting by Guido Reni, Aurora strewing flowers before the chariot of the god of the sun. The coloring is worthy of special notice both because of its brilliancy and harmony. The strongest light is thrown upon the figure of Apollo who appears with hair and body of golden hue. The nymphs nearest to him are of corresponding tint in their yellowish robes, while the dun-colored horses harmonize with the clouds in the background. All critics agree that this is the artist's finest work of its kind. But the neck and eyes of the beholder grow utterly weary in the effort to study this picture on the ceiling. A happy thought suggested itself to those in charge. Opposite the entrance they have placed a mirror in which the painting appears in all its details. In this mirror, as one sits by

and looks down upon it, the painting may be studied with care and without weariness.

Such a mirror was the humanity of Jesus Christ. In marvelous condescension he became a babe honoring the cradle, a boy glorifying boyhood, and a man exalting manhood to the divine standard; and now we may gaze with mingled love and admiration upon the lineaments of divinity softened as they are seen in the mirror of humanity.

EARTHLY AND HEAVENLY. (71)

2 Cor. 5:1; Rom. 8:5.

Every truly thoughtful man must see that eternal verities utterly dwarf earthly verities. Every wise man must know that the sunlight of the eternal world throws into dark shadow the brightest light of our earthly life. I urge you to run the race of life bravely and boldly; but at the same time to run it lightly and safely. Do not unduly magnify the prizes of earthly achievements; they fade under careful examination; they disappear when most we need their ministry. It is said that Queen Elizabeth, in her last speech to her last Parliament, said of her great crown, "It seems grander to those who look at it than to those who wear it." A similar remark might be made of all the attainments of life which men most earnestly prize. With their possession comes inevitable disappointment.

VOLUNTEERS. (72)

Psa. 18:44; Isa. 6:8; Acts 26:19.

It is said that on one occasion Napoleon, standing before his troops, asked for one hundred men to lead a forlorn hope. He frankly told them that every man would doubtless be killed the moment the enemy opened fire. Who would dare to respond to this call and die for his Emperor? Lifting his voice, Napoleon said, "One hundred men forward! Step out of the ranks!" It is said that the whole regiment as one man instantly sprang forward in

solid line to obey. Shall Christ call and men refuse him as the Captain of our salvation and the Redeemer of our souls?

PERSEVERANCE. (73)

Jas. 1:4; Rom. 2:7; Heb. 10:36.

Perseverance is one of the noblest graces in the Christian life. "Patience is genius," said Buffon. "With time and patience the mulberry leaf becomes satin," says the Chinese proverb. "The world is his who has patience," says the Italian proverb. "If I have lost the rings, here are the fingers still," says the Spanish proverb. Perseverance is often the noblest element of Christian endeavor. "Hard pounding, gentlemen, but we will see who can pound the longest," said Wellington at Waterloo. The spider climbing the twelfth time on a beam of the roof, and falling each time, but succeeding when it climbed the thirteenth time, gave Robert Bruce, as he took shelter in the barn, and who had also failed twelve times, courage to make the thirteenth endeavor in which he met and defeated Edward and was crowned king. Dr. Judson must labor in Burmah seven years before he has a convert, but his faith never failed. His reward was abundant. Cyrus Field toiled anxiously and ceaselessly for thirteen years, wandering in the forests of Newfoundland in pelting rain and stormy nights, praying that he might not taste death until his work was accomplished, before the Atlantic cable was laid. We are told that Mr. Edison's phonograph long refused to say the word "special." It dropped the "s" and could only say "pecial." Mr. Edison worked for seven months to make the phonograph utter that single sound. The difficulty was that the material in his cylinders was not of a proper consistency. He was repeatedly told by scientific men that there was no substance in existence which would produce the desired result. His reply was, "Then we must produce it." He did produce it. His boundless enthusiasm and tireless perseverance secured the result.

Autumn, or Old Folks' Sermon.

PECULIARITIES OF FALLING LEAVES. (74)

Some men pass away and leave little or no trace behind.

The leaves of some trees when they fall leave no trace whatever behind. The scar left by their removal heals immediately, and on the smooth naked bark of the bough, in winter, there is no mark to indicate that it was once covered with foliage. There are other trees, however, on which the scars are permanent. The leaf drops off, but it leaves a seal-like impression behind on the stem, and no succeeding growth can obliterate it. Through summer's luxuriance and winter's desolation the memory of the vanished leaf remains indelibly fixed on the tree, engraved as if with a pen of iron upon the bough which it once adorned. The tree may increase in size until it forms a grove by itself; but the signet-mark left by the leaf, which fell from it when it was a mere sapling, still cleaves to it in the gran-

deur of old age. Many of the characteristic markings on the stems of palm trees and tree-ferns are due to the permanence of these scars, when their leaves are decayed and dropped off. And is not the lesson of analogy here very clear and impressive? How many there are who fade and drop off the tree of humanity, and leave no trace of their existence behind! While others, when they fade and drop off the tree of life, leave behind them an impression which time will only make deeper—an empty space, whose perpetual vacancy reminds the survivors of an irreparable loss.—Hugh Macmillan, LL.D.

NEW LEAVES PUSHING OFF THE OLD ONES. (75)

Old corruptions are best removed by the growth of new graces.

Old leaves, if they remain upon the trees through the autumn and the winter, fall off

in the spring (Manton). We have seen a hedge all thick with dry leaves throughout the winter, and neither frost nor wind has removed the withered foliage; but the spring has soon made a clearance. The new life dislodges the old, pushing it away as unsuitable to it. So our old corruptions are best removed by the growth of new graces. "Old things are passed away; behold, all things are become new." It is as the new life buds and opens that the old worn-out things of our former state are compelled to quit their hold of us. Our wisdom lies in living near to God, that by the power of his Holy Spirit all our graces may be vigorous, and may exercise a sin-expelling power over our lives, the new leaves of grace pushing off our old sere affections and habits of sin.—C. H. Spurgeon.

AUTUMN AND OLD AGE. (76)

A life of struggle is more beautiful than an old age of rest.

Beautiful is old age—beautiful as the slow-

dropping mellow autumn of a rich glorious summer. In the old man, Nature has fulfilled her work; she loads him with blessings; she fills him with fruits of a well-spent life; and, surrounded by his children and children's children, she rocks him softly away to a grave, to which he is followed with blessings. God forbid we should not call it beautiful. It is beautiful. There is another life, hard, rough, and thorny, trodden with bleeding feet and aching brow, the life of which the cross is the symbol; a battle which no peace follows, this side the grave; which the grave gapes to finish before the victory is won; and—strange that it should be so—this is the highest life of man. Look back along the great names of history; there is none whose life has been other than this. They to whom it has been given to do the really highest work in this earth—whether they are, Jew or Gentile, Pagan or Christian, warriors, legislators, philosophers, priests, poets, kings, slaves—one and all, their fate has been the same—the same bitter cup has been given to them to drink.—J. A. Froude.

Reminiscent Illustrations.

BY RUSSELL H. CONWELL.

APPRECIATION. (77)

Eph. 5:20; Isa. 63:7, 8.

A father with an only daughter brought her up in such luxury that every want was anticipated. She married and went with her husband to Europe, and had but little communication with her father. But her husband lost all that he had in speculation, and then committed suicide. The daughter then wrote to her father, saying that she had nothing and asking if he would help her. The somewhat eccentric father, who was, after all, wise, replied that he would be glad to help her, but he would keep an account of all he gave her, and she must send him a requisition for everything she wanted which he would fill. She must set down on paper every single article of clothing or food, everything that was required for her and her child, and he would then send her the very articles she sent for and nothing more. She returned to his home and became his housekeeper, but all the while was held to a strict account for everything. She learned to love her father as never before and began to appreciate what he had done for her.

If we were always obliged to sit down and write, "Lord, give us this or that, or the other," we would understand the value of our gifts, and would appreciate the kindness of the Heavenly Parent who gave them. How much more we would love and praise him than we now do!

ALL FROM GOD. (78)

Jas. 1:17; John 3:27.

Last year a large family of children bought a great variety of presents and hung them on the Christmas tree of a friend. When the presents came to be distributed there was none from the father of the children, and the friend felt hurt and slighted. Finally an explanation

was asked as to why he did not give anything. He answered, "I gladly expended two hundred dollars that my children might make those presents, and hence all you got I paid for. But you are thanking them for what they gave you instead of thanking me who furnished all the money." So is it with us. A friend sends us a present and we thank him. We forget to thank God who furnished the present. We forget to thank God who furnished the friend and the occasion. We do not think of the Father of all who furnishes everything, but just thank the friend.

GIFTS SHOW THE GIVER. (79)

Hos. 2:8; Deut. 8:18.

Gifts have been sent to us all, and we have not recognized the Giver, nor studied his character. We have reasoned like the little girl who was awakened one morning by some one playing the piano down stairs. Her mother immediately recognized the fingering on the piano, and said, "That is your sister; she must have returned from New York." But the little girl reasoned as many of us do, that the piano was just playing itself—that the gifts give themselves. We go no further back than that.—From "Acres of Diamonds."

TOO LATE! (80)

Prov. 27:1; Matt. 25:10.

I was told of an incident out in Kansas recently that struck me very forcibly. The pastor was speaking of the fact that a little child had died and he was sympathizing with the family. They lived out in the country, and when the child was suddenly taken sick a doctor was sent for. It was found that the bridge across the stream had been washed away. The one who was hastening for the doctor had to travel down the stream and then up again, so that

when the doctor arrived he was five minutes too late; the little one had died. The bridge was gone and consequently the little one's life was lost. Yes, the world would be lost and our souls would be lost if Christ were not a bridge from the world of sin to a Father's love—and thank God that no storm shall ever carry that bridge away. But how many refuse to cross it!

SAVED.

(81)

Acts 20:24; Psa. 107:6.

In Savannah I was introduced to a very nice appearing Southern gentleman, and I was told that he was a moral hero. When the young man was about fifteen years of age a mob was about to lynch a black boy for some crime of which he was hastily judged to be guilty. This white boy, hurrying down into the field where the black boy was tied to a tree, forced his way through the crowd, and facing the crowd said, "If there is one to be lynched here today there will also be two! This black boy was brought up with me. I have played with him all my life, and he is like a brother to me. I do not know what he has done wrong. If he has done wrong my father says he ought to be tried in the courts anyhow. I will stand by him, and if you kill him you will have to kill me." So great was the impression created by the heroism of the boy that one in the crowd passed to him a dirk knife and told him to cut the strings that bound the black boy. The white boy and black boy marched out of the field together into the road. That boy was a moral hero. Can you imagine anything more heroic than for a southern man, with all his race prejudice against the negro, to stand up for his black friend like that!

WAYS THAT SEEM RIGHT. (82)

Prov. 14:12.

Once when I was traveling upon the desert we saw in the distance waters and islands, trees and lakes. "O, yes," we said, "there are the waters and the trees," until we discovered what many others had done, that it was but the mirage. They disappeared slowly, and finally became a little line of shimmering light that dropped off altogether. There was no lake, no tree; it was only the strange action of the sun on the air of the desert. But we were sure, and so went a long distance out of our way to reach that water, although the guide protested that there was no water there.

PRAYER.

(83)

Psa. 10:17; Psa. 65:2.

There was a little family—a mother and four children—recently going out west to meet the husband and father, who was in Arizona. They were on the sleeping car, and when night came the mother gathered her children around her in her compartments, the smaller ones in their night dresses, seemingly unconscious of the people in the car, and they knelt around her as though at home and said their prayers. The trainmen passed by, and as the passengers looked on the tears came. The little one

prayed, "God bless papa and mama, and make Lucy a good girl!" It was a bridge between that family and God, a bridge of prayer. I believe that father, preserved from accident in his Arizona home, preserved from sickness and given prosperity in his undertakings, owes his preservation and prosperity to the prayer of his little child, "God bless papa and make Lucy a good girl."

TWO WAYS.

(84)

1 Kings 18:21; Josh. 24:15.

I remember being laid on the table in the Bellevue Hospital for the purpose of having a bullet taken out of my side. They brought out the sponges and the towels, and the smell of ether pervaded the room. There are some here tonight who know what such an experience is, and some of our number have passed through the same within a few months. Dr. Clark said to me, "Young man, I must tell you frankly that you may not live." That was a state of mind which cannot be described and which was one of those moments into which all the past years seem to condense all their pain, sorrow, grief and fear, and such awful moments come to every person once, and to some more often. But, in all their anxiety or sublimity, they cannot be compared with that thrilling moment in the history of the soul, when it decides whether it will live or die for eternity; and such decisions must be made to-night. There are important eras in life which must be brought to face, but I consider this question the most important.

ARE YOU THE TENTH MAN?

If you suggest a good thing to ten men this will happen:

Five of them will pass it by without a serious thought. They are careless of their futures.

The sixth and seventh men will give the matter a little thought. They will agree that it is a good thing—but that is all. They will fail to act.

The eighth and ninth men will say the idea is splendid—but they are too busy to use it.

The tenth man will be awake. He will see that it is a good thing and will find time, or make time to use it. He will act upon it promptly and get the benefits from it.

The tenth man is not more able than the other nine, or different, except that he makes more of the same chances.

The result is that he is usually found leading the others.

In the shop or factory he is the foreman or superintendent.

In the store he is the manager or head of a department.

In the church he occupies a pulpit in the active church.

Some call it luck which puts him ahead of the others. He will say it is using opportunities and working hard.

You can be a tenth man.

You may be the tenth man who will take advantage of the opportunity to examine our Biblical Encyclopedia. See colored pages 72-73.

Windows for Sermons.

By A. J. ARCHIBALD, Digby, N. S.

PERILOUS FOLLOWING. (85)

1 Cor. 11:1; 3 John 11; Rom. 14:19;
John 10:4.

Cattle trains from Texas come thundering into Chicago and the beasts are driven into strong pens. Hungry, thirsty, unaccustomed to human touch, it is almost impossible to lead or drive them to the slaughter house. The foreman has a better way. If they will not be driven they will follow. A trained steer enters a pen, the bars are let down, and the trained steer leads his wild fellowsteers out and down long lanes; then into the death alley they follow him in single file. But a door shuts just behind the leader and he goes his way, while the others are left awaiting the death-blow. That decoying steer is no traitor. He does not know that he leads his brothers to death. He has had a training and does his work unthinkingly.

Some of the most pernicious leaders of our day are like that steer. They would not knowingly hurt their fellowmen; but they have minds that lead them far afield. Theirs is a skeptical nature. They stand before the Word and the Christ and ask: "How do I know they are divine?" And with fluent speech and facile pen they lead the throng down into the valley of their doubts and fears; and though the leaders often come through, many of their followers who went down with them are not able to come up. O, no! The leader was not a villain, but a genial, honest, magnetic man, whose very honesty compelled him on his way. But need we follow? Saul of Tarsus and Paul were equally earnest, upright and godly, only Saul was *wrong*. Be careful whom you follow.

BURDEN BEARING. (86)

Heb. 2:18; Phil. 4:13; Gal. 6:2.

When Jesus said, "My burden is light," he did not mean to imply that there were no burdens to be borne, but that they were borne more lightly with him. With or without machinery harvests must be garnered. In Egypt they still go into the field with a sickle and lay the stalks down by handfuls and thresh with the flail. In our great grain fields the steam thresher goes o'er the field and cuts, threshes, fans, and leaves lying on the field the loose straw robbed of its kernels. In Egypt or in Ohio wheat must be garnered, only in Ohio they do it with less toil and more quickly. With or without Christ men must be lifted up and made God-like. The responsibility rests on every man who has heard of God. Only by Christ's aid, by leaving the worry and the care with him, we do it more easily and, by his power, more quickly.

REJECTING THE KING. (87)

Rev. 3:20; Luke 12:36; Rev. 5:12, 13.

Soon after Mary, Queen of Scots, returned from France, she gathered a gay company and started north over her kingdom. It was the day when nobles lived in stone castles and

Highland chiefs led after them thousands with their claymores. Mary, being a Catholic, and many of her subjects being Protestant, she found coolness in many places. She began to fear the throng, so she sent word to Huntley to meet her at Aberdeen with one hundred followers. But the old chief came trooping into the city with fifteen hundred blades. Then she passed on to Inverness expecting to rest at Gordon's Castle, but, reaching it, she found it closed against her. Mary and Murray hesitated not, but ordered their soldiery to take it by force.

A queen knocking at the door of one of her subjects and hearing the response, "No admittance!" Yes, such scenes have been witnessed but they are rare in history. Generally when the sovereign's trumpet blast sounds, then oak doors fly open, the portcullis goes creaking up, the drawbridge falls in place. "Welcome to the King."

When the Christ King came to earth, upon the palace door, upon the door of the inn, upon the entrance of the homes, was "No admittance!" The King was born in a stable. In manhood the world had no place for him. They laid him in the welcoming tomb. But today the one with many crowns stands at each heart's door and knocks! What do we say? Dare we follow the Jew and forbid him his place?

WHO IS THE LORD? (88)

Psa. 50:10; Deut. 33:26; Jer. 10:6, 7.

The force of a demand depends upon the one who makes it. "In the name of the Lord, let Israel go." "Who is the Lord," replied Pharaoh, "that I should obey him?" The value of Christ's word was tested when they asked, "Who art thou?" One of the greatest men of the eighteenth century was the Swedish botanist and physician, Linnaeus. He first systematized the study of botany and gave to the world invaluable medical truth. His library became famous and thousands visited him there annually. But every one who entered saw over the door this motto, "*Innocue vivite Numen adest*" (Live innocently, God is here). In those words they recognized the power behind his toil. Linnaeus had money, title, influence. He toiled not in old age for these. But in working in God's garden he had found God, and he needed no further incentive to go on. Ask such a man, "Who is the Lord, that you should obey him?" His one answer is, "He is God." That is enough. No such word in English speech as that single syllable, God. If the demands are from him, shall you hesitate to obey?

GOD AT THE HOUR OF DEATH. (89)

Luke 12:20; Job 27:8, 9.

In the best fiction of our day (and there never was a day when there was better) the most of the authors steer clear of religious topics. True, such books as Sheldon's and Black Rock and Sky Pilot have become famous because they are essentially religious. But in

many of the so-called great books, while the heroes and heroines are in active life, religion is left out. They love fiercely, and hate mightily, and accomplish wonderful feats. But when they come to die as ordinary men, they remember God. God in fiction is apt to be for the death-bed. "Shrive me!" has ever been on the lips of the departing. Or, to go back a little to one of Bulwer Lytton's books, you will recall how the young clergyman was sent for in haste, as a prominent evil fellow was dying. But one stopped him. "Don't go; you surely do not believe in death-bed repentances." And Morley replied that he did not advocate them but it was better to spend one hour on earth with God than none at all. And in our day Mary Johnson makes the serving man, Dick, in dying, speak the name of Jesus that he never used in blasphemy. Yes, in life and in fiction, men may live careless lives and ignore spiritual truth, but the word "God" always has meaning at the hour of death. They find none then to tell them who he is.

KEEP EVIL OUT. (90)

Prov. 4: 14, 15; Song of Songs, 2: 15.

In 1532, Atahualpa, King of Peru, heard that Pizarro had landed on his western coast. Runners came to him daily. He knew the number of the invading army. But the Indian king said to himself, "I will gather ten times that number of warriors here in the valley and I will let Pizarro come over the Andes to me here. If we agree, all well; if we disagree I can destroy him." The wily Pizarro came on through the terrible gorges of the Andes and wondered that the foe did not attack him. Here was the Indian's chance and he let it slip away. He could have destroyed the Spaniard here. But in his folly he said, "Let him in and I can destroy him later if I wish." But down there on the level one armed Spaniard was as good as twenty of the foe. Peru was in the hands of Pizarro. Like the poor murdered king, we deceive ourselves and say, "Don't be an extreme conservative! Don't be a Puritan crank! If you are a bigot you lose your influence! Be broad and enjoy the customs of today!" So we let little evils into our lives in the vain belief that we can extirpate them at any time, and life is in the hands of manhood's foe!

SUCCESS IN FAILURE. (91)

2 Cor. 4: 17; Jer. 24: 5-7; Heb. 12: 11.

There are sometimes greater things in store for us than success. "God moves in a mysterious way." Toiling all night and taking nothing is magnificent, if so be that we meet the Lord Jesus in the morning. In the latter part of the fourteenth century, Edward III and Henry V, of England, nearly conquered France. But this failure of France in the fourteenth century was God's way to make her great in the fifteenth, sixteenth and seventeenth centuries. She was a great power in Europe. Then under Napoleon she conquered all; Italy, Austria, Prussia, Spain, Russia, all defeated. If that was not success what was? And the heart of France waxed great. But in 1871, Prussia left her bleeding, crushed, almost destroyed. That defeat was the making of the

great France of today. Great she has been for 1500 years, but never so great as in 1904. Defeat turned the hearts of the noblest of her sons toward peaceful industries and education. With or without an army France today is great.

But go to a Frenchman when the Prussians were in Paris and tell him that it was all for the good of France. He could not see it then. No more can you. You have tried hard and failed. And you say, "Life is a failure." But he knoweth best. Success might have cursed you. Defeat may make you. For often we climb on the stepping stones of seeming failures to true greatness.

SPIRITUAL KINGDOM. (92)

2 Cor. 10: 4; Rom. 14: 17; John 18: 36; Dan. 2: 44.

If you recall Lew Wallace's great character Ben Hur I believe you will see that he is a type of that day. He freely expended gold for Damascus blades, and in quiet dells drilled men that they might be ready to strike with force when the Nazarene Prophet should say the word. And how disappointed he was when Jesus would not let him strike. What significance had "Bread of Life" to one who yearned for a vision of the great Kingdom so long expected. Is it any wonder that the multitude went back?

Some political seers tell us that Emperor William has decided that Germany shall rule Europe and conquer South America. And behind him are statesmen and advisors not less eager than he to follow the sword to glory. Now if some Nazarene Prophet should go to Germany today and say, "O, William! O, people of the Fatherland! You shall never conquer more with sword, but by your civilization. Arms shall not bring you glory, but your arts and commerce and science shall." Would Germany believe him? It would cast him out. It was just such a message that Jesus brought to the Jew.

IMPORTANT NOTICE.

Our volume commences with October and ends with September. The September issue each year contains a four to six-page cross-reference index to the seven hundred or more illustrations, also a textual index of them, as well as the 100 gists of sermons. You can see that it is extremely important that your subscription begins with the October issue. For the benefit of those who were not aware of this we have reserved a number of the October issue, and if in subscribing you mention it, we can date your subscription from October and send you that number, which incidentally is one of the best we ever published.

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Some Illustrations from History.

S. A. MORSE, D. D.

THE TRUE TALISMAN. (93)

Ps. 91: 1-10; 121: 4.

L. Manlius was named Dictator of Rome—"to drive the nail," as the proverb ran, that is, to save the Romans, for the terror of the Gauls under Brennus was upon the people. There was a notion that to drive nails in the cottage walls secured them from the entrance of the plague. Similar superstition exists to the present day, for, often we see horseshoes nailed up over doorways. Mr. Coutts, the London banker, had two such fastened on the highest step of his residence. Lord Nelson had a horseshoe attached to the mast of the ship "Victory." The origin of the idea is said to be this: The devil applied to St. Dunstan, who was famous for his skill in shoeing horses, to shoe his single hoof. The saint, knowing who his customer was, tied him tightly to the wall and proceeded with his task, but purposely put the devil to so much pain that he roared for mercy. At last Dunstan consented to release his captive on the condition that he would never enter a place where he saw a horseshoe displayed. But trust in God is a better protection, for "he that dwelleth in the secret place of the Most High shall abide under the shadow of the Almighty. He shall cover thee with his feathers, and under his wings shalt thou trust. His truth shall be thy shield and buckler."

THE PENALTY OF DISCOURTESY.

1 Sam. 25: 10, 17; 1 Cor. 13: 5. (94)

It pays to be polite. The real Christian must be a gentleman, for "love becometh not itself discourteously." The Tarentines, about B. C. 282, committed outrages upon the Roman fleet, destroying some vessels. Lucius Posthumus Megellus, a Roman noble, and a man of great dignity in the Republic, was sent to Tarentum to demand reparation. The Tarentines gave him audience in their theater, where he addressed them in such Greek as he could command—probably far from the style in which their own orators were accustomed to speak. "An exquisite sense of the ridiculous belonged to the Greek character," says Macaulay, "and connected with this faculty was a strong propensity to flippancy and impertinence. When Posthumus placed an accent wrong his hearers burst into a laugh. When he remonstrated they hooted him and called him a barbarian; and at length hissed him off the stage as if he had been a bad actor." Then, upon the retirement of the Roman, a wretched drunken buffoon came up and sprinkled his garment with ordure. The Roman turned round to the multitude, and, holding up his gown, as if appealing to the universal law of nations, he cried, "Men of Tarentum, it will take not a little blood to wash this gown." And so it did. The war resulted disastrously to the Tarentines, and the great city was reduced to subjection and her commercial supremacy was destroyed.

THE SPIRIT OF PRAISE. (95)

Ps. 7: 17; 34: 1; Acts 16: 25.

The followers of Mahomet are asked to believe a prodigious story told by the prophet. He said that he was transported to heaven where he saw a gigantic angel. It had 70,000 heads, and each head had 70,000 faces, and each face had 70,000 mouths, and each mouth had 70,000 tongues, and each tongue spoke 70,000 languages, and all those were employed in singing the praises of God. The spirit of charity suggests that the prophet did not intend this story to be taken literally; but that he intended thus to symbolize the spirit of praise which possesses the innumerable inhabitants of heaven. It brings to mind Wesley's hymn:

"Oh for a thousand tongues, to sing
My great Redeemer's praise;
The glories of my God and King,
The triumphs of his grace."

Dr. Samuel W. Duffield, in his English Hymns, says that this hymn well deserves its place of prominence in the Methodist hymnal. Charles Wesley wrote it to commemorate his own conversion. Dr. Duffield suggests that possibly the idea expressed in the first line came to the poet from the conversation of the pious Moravian, Peter Bohler, who, speaking of praising Christ, said, "Had I a thousand tongues I would praise him with them all." How much Methodism and the world owe to the little Moravian church! Their names are written in heaven.

THE LAW OF THE NEEDLE'S EYE.

Matt. 19: 23; 4: 5, 20; John 3: 3. (96)

"How hardly shall a rich man enter the kingdom,"—this indicates the law of the needle's eye. How hardly shall the gateway to any great enterprise be entered by the encumbered! When Alexander was about to set out for India, Plutarch informs us, seeing his troops were so laden with spoils that they were unfit to march, he first set fire to his own baggage and that of his friends, and then gave orders that the rest should be served in the same way. The Conqueror's phalanxes could not have mastered Persia had they been loaded as were the soldiers of Darius who opposed them. Encumbered with heavy accoutrements there would have been no Sherman's march to the sea. To get through a needle's eye the camel must get his load off, and then get down on his knees. And then it is "hardly." The "needle's eye" in the Orient is a small door cut in the large gate of the city wall. The large gate is closed from sunset until sunrise, while the "needle's eye" might be opened at the importunity of a belated traveler.

THE ISSUES OF THE HEART. (97)

Prov. 4: 23; Ps. 51: 17-19; Matt. 23: 23.

How vain it is for men to think to win enduring favor either with God or men by the externalities of conduct! An Indian philosopher was brought before Alexander the Great. He laid a dry and shriveled hide before the Conqueror and first trod upon the edges of it. This he did all round, and, as he trod on one side, it started up on the other. At last he fixed his feet in the middle, and then it lay still. By this emblem, says Plutarch, he showed Alexander that he should fix his residence, and plant his principal force, in the heart of his empire and not wander to its extremities.

There is nothing to be done for the eternal welfare of man but to make his heart right, for out of it "are the issues of life."

THE MOTIVES OF PRAYER. (98)

Ps. 145: 18; Prov. 15: 8; Matt. 6: 5, 6.

An honest and severe self-analysis as to our acts, and even as to our prayers as to motives, might disturb our pious complacency. Alexander the Great, compelled at length to cease his aggressions upon peoples who had not injured him, turning back, prayed heaven that "no man might ever reach beyond the bounds of his expedition."

"WHAT SHALL IT PROFIT A MAN?"

1 Tim. 6: 9, 10; Jude 11. (99)

The tomb of Cyrus the Great, it is said, bore this inscription: "O man! whosoever thou art, and whosoever thou comest (for come I know thou wilt), I am Cyrus, the founder of the Persian Empire. Envy me not the little earth that covers my body."

This is the end of human greatness—six feet of earth. And the beggar has that.

THE PROPER USE OF FACULTIES.

Luke 2: 49. (100)

To see great intellects engaged in trifling occupations fills the thoughtful with disgust. Of Herbert Spencer it has been told of late that, being defeated by a stranger in a game of billiards, a game of which he himself was very fond and which he played well, the philosopher remarked: "Sir, to be able to play a good game of billiards is a mark of a gentleman, but to play too good a game is evidence of a mis-spent youth."

Surely, great concentration and expenditure of time upon a game, which was intended to beguile merely an idle and recreative hour, argues a lack of proper appreciation of values. Antisthenes, founder of the sect of the Cynics, when told that Ismenias played excellently upon the flute, answered: "Then he is good for nothing else; otherwise he would not have played so well." Such also was Philip's saying to his son, when, at a certain entertainment, he sang pleasantly, "Are you not ashamed to sing so well?" Plutarch relating this, in his life of Pericles, observes: "It is enough for a prince to bestow a vacant hour

upon hearing others sing, and he does the muses sufficient honor if he attends the performance of those who excel in their arts."

Worse, however, is that perversion of holy instincts which is sometimes seen in these days. Caesar saw it in his day, and asked, when he happened to observe some strangers in Rome carrying young dogs and monkeys in their arms and fondly caressing them, "whether the women in their country never bore any children," thus reproving those who lavish upon brutes that natural tenderness which is due only to mankind.

RESPECTABILITY OF TRIFLES.

1 Sam. 17: 49. (101)

We learned to say in childhood:

"Little drops of water,
Little grains of sand,
Make the mighty ocean,
And the pleasant land."

and:

"Tall oaks from little acorns grow."

An hundred old saws,—those proverbs which are "the wit of one and the wisdom of many,"—and daily observations, teach us that little things are not to be despised. "The world is made up of trifles, but the world is no trifle." John Hampden refused to pay an unlawfully-levied tax amounting to but a few shillings, but that refusal ultimately in the dethronement of Charles I, and the world's repudiation of the theory of royal infallibility and the Divine Right of kings. In 1637, when the king attempted to collect the "ship-money" tax, levied by him without an act of parliament, under the plea of urgent necessity, Hampden refused to pay, and the result was the famous "ship-money" case in which he was defendant before the Court of Exchequer. And thus began the English Revolution whose consequences are incalculable, and whose influence upon the world is measureless and most of which is for the welfare of humanity.

A Bible Opportunity.—For November.

Why fritter away your time and effort in sermon preparation? Note down your thoughts, illustrations and outlines opposite the text they refer to.

Dr. Banks said that if he had an interleaved Bible like one of these ten years ago it would be worth \$1,000 to him now.

The Bible referred to is the only interleaved Bible that will fit the coat pocket. It is a minion, India paper, leather lined, silk sewn, divinity circuit, red under gold, a leaf of linen writing paper between every two leaves. We have sold a hundred or more of these books for \$6.50, but during November we will send them postpaid for \$5.00. If not satisfied, you may return the Bible. You are to pay the \$5.00 on receipt of the Bible, or \$2 on receipt and \$2 per month for two months.

In response to a demand for an interleaved Bible for the study table, we had prepared Nelson's Bourgeois American Revised Bible, interleaved between every leaf. It is leather lined, silk sewn, divinity circuit, red under gold, and is the book Nelson sells for \$9.00. During November we will send this Bible to you and you can pay \$7.50 on receipt of same, or \$2.00 cash and \$2.00 per month for three months. Or you can return it if not satisfactory.

Our Bibles have to be of unusual value to sell by mail, and we select Bibles that will give you good service. Sincerely,
Caxton Bldg., F. M. BARTON,
Cleveland, O.

Thanksgiving Illustrations.

Selected by S. A. WILSON.

WHO SENT THEM? (102)

Rom. 1: 21; Jas. 1: 17.

Recently I saw an elegantly bound volume in a friend's library. On the fly leaf were these words: "Presented to us, Christmas, 1890. We never knew who sent it to us." Do not many of us receive life's choicest blessings from God as if we knew not who sent them? We practically label them, "We never knew who sent them."

A VERSE FOR THANKSGIVING. (103)

Prov. 31: 28-31.

Some seven or eight years ago, as Thanksgiving day approached, The Youth's Companion printed these beautiful anonymous lines:

Draw near the board with plenty spread;
And if, in its accustomed place,
You see the father's reverent head,
The mother's patient, loving face,
Whate'er this life may hold-of ill,
Thank God that these are left you still.

They came into a home in Chicago where the father and mother were the loved and loving center of a large circle of children and grand-children, among whom the dear old custom of "going home to father's" on Thanksgiving day and Christmas has never gone out of fashion.

An elder daughter read the words with keen appreciation of their truth and beauty, and at once appropriating them for personal use, gave a copy to each of the adult members of the family, requesting them to commit the lines to memory.

The little ones were coaxed from their play long enough to do the same, "just to please grandpa and grandma," and when Thanksgiving day arrived and all were assembled,—the circle numbering more than twenty,—standing in their places about the table, they repeated together the beautiful words, the children's voices coming out clear and sweet with the others.

Although grandpa and grandma were the ones to be surprised, theirs were not the only eyes which were moist at the end of this little ceremony.

BOY'S THANKSGIVING. (104)

Eph. 5: 20.

I would catch the spirit of the little boy whose prayer on a cold January night was: "Jesus, I thank Thee for skating and sleds and snow balls and my big snow man in the yard; and, Jesus, I thank Thee most for next spring, when I won't have to wear an overcoat, and when I can go out and pick flowers."

TELL EVERYBODY. (105)

Luke 17: 15-17; Mark 5: 19, 20.

A distinguished London oculist once took a poor blind man sitting on the curbstone, and restored his sight. Overwhelmed with

joy and gratitude, the man exclaimed, "Doctor, I haven't a farthing in the world with which to pay you." Said the doctor, "There is just one thing I want you to do to repay me; it is very simple. Tell it. Tell everybody whom you meet that you were blind; that you see, and who healed you." The restored man willingly made this return, and in a little while the oculist had more patients than he could attend to. Suppose that we all repaid Christ in this way?

SECRET OF HAPPINESS. (106)

Lam. 3: 22, 23.

The secret of happiness is not the size of one's purse, or the style of one's house, or the number of one's butterfly friends; the fountain of peace and joy is in the heart. If you would only throw open your heart's windows to the sunshine of Christ's love, it would soon scatter the chilling mists, and even turn tears into rainbows.

Some professed Christians pinch and starve themselves into walking skeletons, and then try to excuse themselves on the plea of ill-health or "constitutional" ailments. The medicines they need are from Christ's pharmacy. A large draught of Bible taken every morning, a throwing open of the heart's windows to the promises of the Master, a few words of honest prayer, a deed or two of kindness to the next person whom you meet, will do more to brighten your countenance and help your digestion than all the drugs of the doctors. If you want to get your aches and trials out of sight, hide them under your mercies.—T. L. Cuyler.

Neh. 8: 10; Job 29: 12, 13; Matt. 25: 40; (107)
Gal. 2: 10.

Following are nine cases investigated and relieved by the Salvation Army in Chicago:

Number 1.—Mrs. C.: Husband insane. Wife has lung trouble. Five children. Youngest five years. Oldest sixteen years. Oldest boy earns \$5 a week. This is their only income. Secure coal from railroad track. Behind \$7 with rent.

Number 2.—Mrs. Q.: Seven children. Twins five months old. Husband out of work several weeks. Wife fell and injured her limb. Destitute.

Number 3.—Mrs. M.: Husband sick in bed with consumption. Five children. Oldest thirteen years. Youngest two years. Wife does washing.

Number 4.—Mrs. B.: Widow. Four children. Youngest two years. No one to leave children with during day, therefore unable to go out to work.

Number 5.—Mrs. H.: Widow. Sick. Four children. She does washing when able. When husband died neighbors collected money to bury him.

Number 6.—Mrs. H.: Husband deserted

her. She is too sick to work. Two children. No fuel.

Number 7.—Mrs. L.: Three children. Husband ill. Wife does washing. One day Ensign Chamberlain visited family, woman had taken family washing a mile and a half in a baby carriage to save 5 cents car fare. Did not receive payment for laundry as woman was out.

Number 8.—Mrs. T.: Four children. Youngest two years old. Husband sick. Wife fell on ice and broke her arm two weeks ago. No coal or food.

Number 9.—Mrs. D.: Husband broke ankle, therefore unable to work. Wife sick. Three children, ages one week, two years and seven years. Without food.

LIP OR LIFE? (108)

Psa. 119: 7; Psa. 116: 17-19.

At one of the worst moments of the reign of Louis XV. of France, a crazy fanatic struck at him with a penknife and drew a few drops of the king's bad blood. The Government promptly utilized the incident to restore the king's popularity.

He went in solemn procession to Notre Dame to give thanks for his escape, attended by a brilliant court, a military pageant, and a prodigious retinue of ecclesiastics. He rode between two compact masses of human beings. At the door of the cathedral he was received by Cardinals in their gorgeous robes, and as he walked slowly down the magnificent nave, the audience stood to receive him, and the most beautiful music of the period enhanced the effect of the spectacle. He ascended a platform, and there in view of thousands of people knelt and made his offering of thanksgiving.

For a time, the affair rendered him the most popular king in Europe. Whenever he appeared in public he was received with the enthusiastic applause that greeted him at the beginning of his reign. But he omitted to render the true thanksgiving of a reform in his life, and soon these plaudits lost their warmth.

A PROCLAMATION. (109)

1 Kings 8: 55-62; Neh. 8: 6.

By the President of the United States of America:

The season is at hand when, according to the custom of our people, it falls upon the President to appoint a day of praise and thanksgiving to God.

During the last year the Lord has dealt bountifully with us, giving us peace at home and abroad and the chance for our citizens to work for their welfare unhindered by war, famine, or plague. It behooves us not only to rejoice greatly because of what has been given us, but to accept it with a solemn sense of responsibility, realizing that under heaven it rests with us ourselves to show that we are worthy to use aright what has thus been intrusted to our care. In no other place and at no other time has the experiment of government of the people, by the people, for the people, been tried on so vast a scale as here in our own country in the opening years of

the twentieth century. Failure would not only be a dreadful thing for us, but a dreadful thing for all mankind, because it would mean loss of hope for all who believe in the power and the righteousness of liberty. Therefore, in thanking God for the mercies extended to us in the past, we beseech him that he may not withhold them in the future, and that our hearts may be roused to war steadfastly for good and against all the forces of evil, public and private. We pray for strength and light, so that in the coming years we may with cleanliness, fearlessness and wisdom, do our allotted work on the earth in such manner as to show that we are not altogether unworthy of the blessings we have received.

Now, therefore, I, Theodore Roosevelt, President of the United States, do hereby designate a day of general thanksgiving, and do recommend that throughout the land the people cease from their wonted occupations, and in their several homes and places of worship render thanks unto Almighty God for his manifold mercies.

THEODORE ROOSEVELT.

By the President: John Hay, Secretary of State.

THE BLIND GIRL. (110)

Matt. 21: 16; Psa. 146: 1, 2.

This pathetic little story of a blind girl is told by Ian Maclaren:

"If I dinna see"—and she spoke as if this were a matter of doubt, and she were making a concession for argument's sake—"there's naebodie in the glen can hear like me. There's no footstep of a Drumtochty man comes to the door but I ken his name and there's no voice oot on the road that I canna tell. The birds sing sweeter to me than to onybody else and I can hear them cheeping to one another in the bushes before they go to sleep. And the flowers smell sweeter to me—the roses and the carnations and the bonny mossrose—and I judge that the oat-cake and milk taste the richer because I dinna see them. Na, na, ye're no, to think that I've been ill-treated by my God, for if he didna give me ae thing he gave me mony things instead.

"And, mind ye, it's no as if I'd seen once and lost my sight; that micht ha' been a trial and my faith micht ha' failed. I've lost nothing; my life has been all getting."

RECIPE AGAINST MELANCHOLY. ✓

Gen. 32: 10 (111)

It is well to be thankful for the smaller mercies. Sidney Smith said: "I once gave a lady two and twenty recipes against melancholy; one was a bright fire; another is, remember all the pleasant things said to her; another to keep a box of sugar-plums on the chimney-piece and a kettle simmering on the hob. I thought this mere trifling at the moment, but have in after life discovered how true it is that these little pleasures often banish melancholy better than higher and more exalted objects; and that no means ought to be thought too trifling which can oppose it either in ourselves or in others."

Lights from Current Life.

By CHAS. B. MITCHELL, Montclair, N. J.

CRITICISING GOD. (112)

Rom. 11:33, 34; Isa. 55:8, 9.

It is easy to find occasions to complain of God's providences, for we never understand his whole plan. The war correspondents with the Japanese army in front of Liao-Yang criticized Gen. Oku for the apparent recklessness of human life with which he flung his army again and again upon the Russian entrenchments. But Oku knew that Kuroki, who had crossed the Tai-ke river to outflank the Russian position, was hard pressed by Gen. Kuro-patkin, and in danger of defeat. Oku's attacks held the main Russian army busy at Liao-Yang, saved Kuroki from being crushed, and thus secured the success of the flanking movement which compelled the Russians to retreat to Mukden.

THE INCOMPARABLE CHRIST. (113)

Phil. 2:9, 10; Jno. 7:45, 46; Acts 4:12.

When the Republican convention of 1868 had nominated General Grant as its candidate, a curtain on the stage of the convention hall was slowly lifted, displaying a large cartoon which Nast had prepared for such a moment. Columbia was represented standing at the entrance of the White House. Before her were two pedestals bearing the words, "Republican nominee, Chicago, May 20," and "Democratic nominee, New York, July 4th," respectively. On the Republican pedestal was seated the figure of Grant, while Columbia was pointing to the empty space opposite. Below were the words, "Match him!" The enthusiasm of the convention knew no bounds.

THE SECRETS OF THE BOOKS. (114)

Rev. 20:12.

A wealthy old bachelor was poisoned, and the police were without any clue to the murderer. The librarian of the public library remembered, however, that a stranger had come in one wet, dismal night a month before and asked for a certain treatise on poisons which was seldom read. Turning to the book he was astonished to find between two pages devoted to the poison which had caused the old man's death a smirched and thumb-marked piece of paper. On it was writing referring to the chapter and page on which the poison was described. The librarian gave this paper to the police, with the name which the man had given when he procured the book. The information resulted in the arrest and conviction of the murderer.

PROFESSION NOT ENOUGH. (115)

Matt. 7:21.

A copper mining company, with offices in New York, failed last February. When the stockholders met the only assets they could find were a twenty-five dollar roll-top desk and

a number of ore specimens. The company was evidently a wholesale fraud. Yet its name was the Golden Rule Copper Company, and the promoters were careful to have all the meetings opened with prayer.

TOO LATE! (116)

Luke 13:24; 16:26; Mark 3:29.

A young clothing salesman in New York drank carbolic acid late at night in an unfinished building and lay down to die. When the acid burned his mouth and throat he repented and staggered out to the sidewalk, crying to passers by to get a doctor, that he had drank poison, but was sorry that he had done it and wanted to live. He was hurried to a physician's office, but in spite of the doctor's efforts, he died there.

THE OMNIPRESENCE OF JUSTICE.

Psa. 139:7-12. (117)

An Italian laborer murdered a subcontractor on the Cedar Grove reservoir, in New Jersey. The murderer escaped arrest, and succeeded in reaching Italy. He has now been arrested there, and will be tried for his crime in the courts of that country. The prosecutor here will send to Italy a copy of the indictment found against the murderer and of the testimony given at the inquest.

THE CURE FOR HOMESICKNESS. (118)

Psa. 63:1; Luke 15:11-19. 55-4680

Rev. Leighton Parks, D. D., who recently left Emmanuel Church in Boston to succeed Bishop Greer as rector of St. Bartholomew's, New York, is a great lover of children, and has the faculty of making fast friends of the little people. Since coming to New York he has kept in communication with several of his young friends in Boston. He wrote one of his boys recently, telling him how homesick he was, and ended the letter by asking, "Do you know of any cure for homesickness?" Only a day or two passed before he received an answer. It read: "Yes, come home."

THE WORKER'S DISAPPOINTMENT.

2 Cor. 4:5. (119)

The recent death of Paul Kruger has revived interest in his picturesque personality and romantic career. A young American interviewer, not long before his death, referred, in conversation with Mr. Kruger, to the enthusiasm with which the people of Europe greeted him when he came from South Africa during the Boer war. "Yes," replied the old man sadly, "the people have brought me addresses and presented me with wreaths. They mean well, and I appreciate all they have done, but I did not come to Europe to be lionized. I came to seek arbitration to save the independence of the Boers."

Lessons from the World's Fair.

FROM A SERMON BY H. J. STEWARD.

A BIBLE MOTTO. (121)

Psa. 119: 130.

At the top of the peristyle at the World's Fair at Chicago, there were two verses from the Bible. The first was on the eastern front and referred to our national progress in developing our resources. It was: "The wilderness and the solitary place shall be glad for them." The second referred not so much to the material as to the immaterial triumphs: "Ye shall know the truth and the truth shall make you free."

If I were to select a verse appropriate to the St. Louis World's Fair, I should write high up on the magnificent Festival Hall these words: "The entrance of thy word giveth light."

MAN'S DOMINION. (122)

Gen. 1:26; Psa. 8:6.

No one can make a thoughtful visit to this fair without being impressed with the progress of mind in controlling the forces of matter.

When God created man he said: "Let us make man in our own image, and let them have dominion over . . . all the earth."

Now, this dominion of man over nature, this control of the earth, the sea, and the air, this mastery of the properties and forces of nature is one of the greatest attainments of man.

The World's Fair gives us a striking illustration of this dominion of mind over matter, and of man's dominion over the earth.

There is a statue of a woman controlling a lion, called "intellect controlling brute force," which is a symbol of this entire exposition.

CHRISTIAN CIVILIZATION. (123)

Psa. 41:1; Prov. 14:21; Prov. 22:2.

The civilization outside of the Christian nations is mostly limited to the rich and great. Ancient civilization was not for mankind in general but for kings and conquerors. The hanging gardens of Babylon, the pyramids of Egypt, the palaces of Assyria, were not for the people but the rulers; so with the temples of Persia and Taj Mahal of India. All ancient wonders were made by the people, but not for the people. What is true of ancient civilization, is true of all civilization today outside of Christian nations. In the exhibits of Turkey and Persia you find gorgeous rugs for the palace; China and Japan send us beautiful carving and ornaments of silver and gold.

In the exhibits of modern Christian nations you find works of art, but side by side with these are the sewing machine, the locomotive, the steam plow, the refrigerator and the cooking stove.

DEPENDENCE OF MAN UPON MAN.

Acts 17:26; Rom. 14:7; Rom. 1:14. (124)

The fair makes vivid the truth of man's dependence on his fellowman. In these palaces of industry one sees how dependent he is on the people of other countries. We find our

coffee coming from Brazil and Java, our tea from China and Ceylon, leather from Germany and France, furs from Alaska and Russia, medicines from South America, fish from Canada, and sugar from Porto Rico and Cuba. In our own country, the north looks to the south for cotton and rice, the east looks to the west for silver and gold, and the south to the north for corn and wheat.

What an argument against all selfishness, narrowness and pride! What an argument for missions and for sending the gospel into all the world!

ALL OF GRACE. (124½)

Rom. 3:19, 20, 27, 28; 4:1-5; Eph. 2:8, 9.

While Clara Barton was engaged in Red Cross work in Cuba, during the Spanish War, Colonel Roosevelt came to her desiring to buy some delicacies for some sick men of his own command. His request was refused. Roosevelt was troubled; for he loved his men, and was ready to pay for the supplies out of his own pocket. "How can I get these things?" he said, "I must have proper food for my sick men." "Just ask for them, Colonel," put in the surgeon in charge of the Red Cross headquarters. "Oh," said Roosevelt, his face breaking into a smile, "then I do ask for them." And he got them at once.

BOOKS FOR PREACHERS.

OF PERMANENT VALUE.

A Chat with the Publisher.

Why are the books I announce on colored page 77 of especial value to preachers? In the first place I publish exclusively for preachers, and do not seek other trade. Next, I consult leading preachers and other well-read men as to the value of a work before I undertake it; men of different denominations, conservative as well as advanced thinkers.

Annotations Upon Popular Hymns was written by the best judge of hymns America has known; editor of a half-dozen leading hymnals. He wrote with the praise or song service in mind. Every time we used a song service we had requests for a book along the same line. The book is worth \$3.00, and will be of more practical use to you than any other work on hymnology published. Sent postpaid, \$3.00.

The Homiletic Year. By Dr. Hallock. It is as if you were puzzling your brain and heart and soul what to preach on, and you said I will call on Dr. Hallock, and he should take you to his library and make suggestions. Then all the holidays and observances of the church year are given. See page 77.

Pulpit Power and Eloquence or the One Hundred Best Sermons of the 19th Century (2d edition) has taken its place as the best collection of sermons published. Volume 2 of **Pulpit Power and Eloquence** contains 30 or more sermons. These books are the cream of sermon production, and each contain sermons abreast of the times. Read one sermon a week and your respect and admiration of your calling will increase, and it will strike your mental flint till a shower of sparks start. See page 77.

F. M. BARTON, Publisher, Cleveland, O.

Ralph Connor (Charles W. Gordon), author of *Black Rock*, *The Sky Pilot*, etc., says of *Current Anecdotes*: "The publication is really a good one, and I think has a place for every minister." Are you interested in knowing what over 400 preachers think of *Current Anecdotes*?

Matthew's Gospel from Life in Matthew's Land.

GHOSN EL HOWIE, Shweir, Mt. Lebanon, Syria.

DREAMS AND STARS. (125)

Matt. 1: 20; Matt. 2: 2, 12.

Pilate's wife suffered many things in a dream (Matt. 27: 19) and by dreams Job was scared and terrified (Job 7: 14), and a cake of barley bread seen in a dream assumed monstrous proportions, overturning a tent, and was understood as the sword of Gideon. (Jud. 7: 13, 14.)

During an epidemic in Gaza recently, a man dreamed that thirteen funerals left his house, exactly the number of persons who composed his household. In the course of eight days, twelve, that is all but himself, died and were carried away. He was nearly out of his mind, especially because he thought that his own funeral must follow to make up the number in the dream.

He was lying in a café when some robbers took advantage of his state of mind and extracted from his girdle the key of his house. They opened the door and one of them went in to steal while the others kept watch outside. Suddenly the watch heard a roar and a thump, they were scared and disappeared. Eventually the dreamer awoke, missed his key, ran to his house and to his satisfaction found the daring robber already dead on the floor and his funeral completed the number thirteen.

Dreams are not always as striking as this, but eastern people now, as long ago, believe in them and they form a factor in eastern life not to be disregarded when studying the Bible.

The dreams of Nebuchadnezzar (Dan. 2: 1), Pharaoh (Gen. 41: 15), and the two Josephs (Gen. 37: 5; Matt. 1: 20) are part of a phenomenon with which Orientals are familiar. A dream was sufficient to remove the misgivings which Joseph had respecting the fidelity of Mary, for he knew, as Orientals do now, that the social customs of the east guarantee almost the impossibility of criminal intercourse between the sexes.

Some European writers, having influence in America, appear not to know this, and for this reason it is well to state that even today the religio-social wall which separates the sexes in the east is not wholly demolished.

A Mohammedan hears of his future wife from the mouth of his mother, sister or aunt, and he becomes married to her before he ever sees her. If females visit the bazaars they go veiled from head to foot and it is only lately that Christian communities in the east have begun to relax their rigid rules in this respect, and even now I doubt whether a male physician is ever permitted to see a female patient in some eastern communities. The seventh commandment is supported in the east by the strongest possible public sentiment and the violation of it is avenged severely, sometimes with inhuman severity.

Those who employ their knowledge of stars to divine the future are fewer than those who dream dreams, but yet they are numerous indeed. The muleteers and camel drivers, who are the carriers of the east, as well as the sailors, can tell with certainty the hour of the night by looking at the stars.

Professional and non-professional astrologers would tell you that every man has "najam hu" (his star) or his "burj" (tower), and by a study of his star or burj they learn, it is claimed, the location and circumstances of the individual with whom it is connected. I have listened to most wonderful stories from the mouths of apparently intelligent and honest people about star-gazers who, while in Mt. Lebanon, could tell what certain individuals were doing in Constantinople, etc.

There are certain persons who are said to "yerbutu il najm," bind the star. Their services are especially sought in connection with friends who are absent and whose whereabouts are not known.

Those who divine by means of stars today avail themselves of every other source of information or help, and doubtless the ancient Magi did the same, and if so they learned from the Jews the tradition respecting the "star of the Messiah" and of Bethlehem as his birth-place.

While it cannot be denied that many of those who today pretend to knowledge through the stars are humbugs, known facts forbid the assertion to be made in reference to them all.

One thing is certain, the ancient Arabians and Babylonians, like Orientals of today, looked to the stars for the solution of many a mystery. Belief in the relation of heavenly bodies to human knowledge existed and influenced Oriental life in past ages and it does so now.

The Palestinian peasant believes that it matters very much in what phase of the moon he prunes his vineyard, digs out his potatoes, or fells his trees. Indeed the moon and the stars in certain positions "influence" the destiny of children born while those heavenly bodies are in those given positions.

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Pathetic Illustrations.

[We have sometimes been requested to use more pathetic illustrations. We give one herewith, but they should be used with care and not too often. The theater going public fed on melodrama is most merciless. To stir one's feelings and provide no outlet in giving or doing will result in atrophy of morals and conscience. But when you have an end in view, and you do wish to stir the heart of an audience, it may be well to know that a laugh a few minutes previous to the pathos will make the pathos go twice the depth it would without the laugh. This is well known to successful lecturers.—Ed.]

"THE HOLY CITY." (126)

Psa. 137:3; Job 35:10.

Thirty men, red-eyed and dishevelled, lined up before a judge of the San Francisco police court. It was the regular morning company of "drunks and disorderlies." Some were old and hardened, others hung their heads in shame. Just as the momentary disorder attending the bringing in of the prisoners quieted down, a strange thing happened. A strong, clear voice from below began singing:

"Last night I lay a sleeping,
There came a dream so fair."

Last night! It had been for them all a nightmare or a drunken stupor. The song was such a contrast to the horrible fact that no one could fail of a sudden shock at the thought the song suggested.

"I stood in old Jerusalem,
Beside the temple there,"

the song went on. The judge had paused. He made a quiet inquiry. A former member of a famous opera company, known all over the country, was awaiting trial for forgery. It was he who was singing in his cell.

Meantime the song went on, and every man in line showed emotion. One or two dropped on their knees, one boy at the end of the line, after a desperate effort of self-control, leaned against the wall, buried his face against his folded arms, and sobbed, "O mother, mother!"

The sobs, cutting to the very heart the men who heard, and the song, still welling its way through the court room, blended in the hush. Then one man protested.

"Judge," said he, "have we got to submit to this? We're here to take our punishment, but this—" He, too, began to sob.

It was impossible to proceed with the business of the court, yet the judge gave no order to stop the song. The police sergeant, after a surprised effort to keep the men in line, stepped back and waited with the rest. The song moved on to its climax:

"Jerusalem! Jerusalem!
Sing, for the night is o'er!
Hosanna in the highest!
Hosanna for evermore!"

In an ecstasy of melody the last words rang out, and then there was silence.

The judge looked into the faces of the men before him. There was not one who was not touched by the song; not one in whom some better impulse was not stirred. He did not call the cases singly—a kind word of advice, and he dismissed them all. No man was fined or sentenced to the workhouse that morning. The song had done more good than punishment could have accomplished.—Selected.

Three Preachers on Temptation.

Matt. 4:1. (127)

How strange it seems to us sometimes that there should be such a thing as temptation in the world at all! We never get rid of temptation. No adoption of any strict rule of life, no separation of ourselves sets us free from the persecution of temptation. It is pathetic, almost terrible, to think how long this has been going on. I do not know that the temptation of Jesus makes one whit more plain the awful mystery of the presence and origin of sin.

If a man receives the story of Christ being submitted to temptation, all his own theories that God could not let his children be tempted must give way. . . . One other truth comes out from the fact of our Lord's temptation, the truth of the real limits of sin. It makes us see that temptation is not sin.—Phillips Brooks.

Matt. 4:8.

Is it not true of the world at large that it comes to its great times of visions?

If you had asked a thinking man in the middle of the eighteenth century what he supposed would be the condition of the world a hundred years from then, his answer would probably have been: "Not very different from what it is now. Some changes, no doubt, but mainly things are settled and the world will go on much the same."

Here at the end of the nineteenth century ask the question, and the answer must be, "I cannot tell, but certainly some broader, deeper things are coming." . . . The world has gone up—the Spirit of God surely sending it, and yet often the devil surely meeting it there—it has gone up into the mountain and is seeing its own future kingdoms and the glory of them.—Phillips Brooks.

Matt. 4:1-11.

The third temptation was of a still more subtle sort—a temptation to secure high ends by unworthy means. It would turn the hands of God's clock around and hasten the striking of the hour longed for. . . . It was this temptation which came to the early church and it accepted with pride and joy the earthly splendor of Constantine's authority and dreamed that it was soon to conquer the world for Christ; and then it awoke to find that it had been overcome by the world.—Edward N. Packard.

Matt. 4:5-7.

Christ would not cast himself down because he respected as the laws of his Father the laws of nature. Now, we too, by our knowledge of these laws, are placed on a pinnacle. Man has made the elements minister to his happiness and decreased his toil—but how? By exact obedience to the laws of nature, never by insolent violation of them. . . . For pain, mutilation, disease, death—these are the stern, instant, inexorable penalties affixed by nature to every violation of every law. By obedience to these laws can we alone preserve a sound mind in a sound body. He who would live to a green old age in purity and honor must regard the laws of nature as a voice behind him, saying, "This is the way, walk ye in it," and then only he may feel that God's angels shall guard him in all his ways.—F. W. Farrar.

Homiletic Department.

G. B. F. HALLOCK, Editor.

GIST OF RECENT SERMONS.

BY THE LATE GEO. C. LORIMER, WAYLAND HOYT, A. T. PIERSON, S. S. MITCHELL, RUSSELL H. CONWELL, A. C. DIXON, R. S. MACARTHUR, W. W. WEEKS AND OTHERS.

THE DREAM OF PILATE'S WIFE.

Text: "Have thou nothing to do with that just man."—Matt. 27: 19.

A famous picture of Pilate's wife's dream is blenished by a single infelicity. It represents her in person bending over the balustrade and whispering her communication in the ear of her husband. It is improbable, of course, that a lady of her condition and rank would, in those days, have ventured through the courts into the judgment hall to occupy so conspicuous a position; and the writer guards against any such impression, for he says, "His wife sent unto him," not that "she went." Possibly she caught up a tablet, hastily wrote a message, and sent it by some reliable attendant. But with this exception the painting to which I have referred is a remarkable one. It represents the woman as standing in a halo of light, whereas Pilate is in the shadow, the thought of the painter evidently being that his eyes were darkened so that they did not see the significance of the hour in which he lived and in which he was playing so prominent a part; but that her eyes were opened, and that she, illuminated by the divine glory, was saying to him, "Have thou nothing"—that is nothing unfairly or wrongly—"to do with that just man."

Tonight I have no idea of speaking about Pontius Pilate. There are many extant sermons on that unhappy mortal. Much has been written; more has been spoken; but I do not know any sermon that has ever taken up the theme that I want for a little while to invite your attention to this evening—to Pilate's wife, to her dream—that you and I, not for the sake of women alone, but for the sake of all here gathered, may form some conception of woman's place and power in religion.

I find, then, that the dream of Pilate's wife accentuates, first of all, woman's discernment in religion.

She saw what her husband saw not; and I hold that women as a class have clearer religious conceptions than men. I say as a class, because it is not true of all. Just as it is true that there are individual men that penetrate more deeply and realize more acutely when moral issues are brought to their attention than some women, so it is also true that there are women of the type of Jezebel, and Lucretia Borgia, and Lady Macbeth, and a host of others, that seem to be absolutely blind to everything that is spiritual and spiritually elevating. Yet, while I say that, I still believe that as a sex they have clearer views and have a vision more frequently of the just than have we.

Now you will find that when you come to the New Testament that it is very impressive that there was never a woman, so far as we know, who joined in the cry, "Crucify him!" There was never a woman that asked him an-

noying, tantalizing, and perplexing questions. It is commonly said that woman was last at the cross and first at the sepulcher; that has been repeated over and over again; but this I am saying has not been repeated—that you cannot put your hand on a woman in the New Testament who took one piece of silver, to say nothing of thirty, for the betrayal of her Lord. She gave the alabaster box with the precious ointment. It was a man that took the thirty pieces of silver. No, even the Syro-Phenician woman had her eyes opened to see something of the marvelous in him. And the wife of a Roman governor, and she likewise a heathen, though some have said she was a proselyte, even in the hour of triumph when the priest denounced him, when the Roman governor was prepared to sacrifice him, when they exchanged him for a rebel and a murderer, when they put every indignity upon him—that one witness rose up in the judicial house and said: "Have thou nothing to do with that just man."

Surely such an unique action on the part of a woman of New Testament times must be significant; surely it must mean that they had something of that insight denied to the average man. I know it has often been said, and there may be some truth in it, that the reason why this is true of our mothers, wives and daughters is because they live at home, and that, shut up in the quiet of their houses and busy with domestic affairs, saved from the din and roar of commerce, they are able to commune with the Highest; the very quiet and solitude helps them. And I for one would not for a moment deny the assistance that must come from retirement. We men, when we desire to come specially in touch with divine things, like to withdraw from the noise and bustle of our own life and shut ourselves up by the seashore or on the mountain side, and hold communion with our Master in solitude. So I can very well understand how her secluded life may be advantageous to woman.

And that has suggested a very serious question of late; how far the change in the occupation of our sisters and daughters will affect their power of spiritual discernment, their sharing with man, as never in the past, in the hurly burly of this great world of ours, their drudging up and down the streets, as we are, performing their daily task, buying and selling with men, trading, counting out money, sharing in all this, which we have been told interferes with our religious life. I am not quite sure but that we shall find that while women may gain much by this change on the one side, unless they are careful they may lose something on the other—the side that I am specially dwelling upon tonight.

II. But this woman's dream emphasizes another thing; it emphasizes woman's influence on religion, as well as her discernment.

I am not quite sure whether Christianity in

primitive times owed more to the men than to the women. Of course, men wrote the early histories; and so men take most of the glory to themselves; but you know very well Helena was converted before Constantine, and you know Bertha was converted before her Saxon lord, and somehow wherever there has been dissemination of religion you find woman has had a large share; they move the family; they speak in the household; they reach the ear of great ladies, great ladies are converted, and then they reach their husbands and they are converted. Thus the dissemination of religion has been very largely accomplished by women.

And so there came a sort of jealousy, if I may use the word—perhaps it was not that, but a singular alienation—between men and women in religious work. It began when men began to be weary of the simplicity of Christianity and desired to imitate the Roman state in its constitution and in its hierarchy. And when religion was subjected to that heathenish transformation by which it lost nearly all of its primitive characteristics and became a mass of ritualistic observances and superstitions, then forsooth women must be shut out from active participation, and petticoated men must stand before the altar of God. That continued for a long period in Europe, getting worse and worse. Wherever it prevailed the moral life of the people was sapped, and the power of man was largely diminished and curtailed. It was not till there arose that protest in Germany which echoed through Europe, and which ought to echo in every district this day in both lands, that the world was redeemed from bondage, from priestcraft and superstition.

Now we are beginning to change. Women are coming to assume their right place in the church. We are having Orders of Deaconesses—I can not say that I care for orders of anything, not even holy orders; we are having arrangements of various kinds by which women can actively participate in the work of the church. We are beginning to realize that woman has a work and she is going to do that work.

I do not know what you feel, but I always like to find out what were the influences which tended to form the religious character in man; and in an overwhelming majority of cases I find a convert saying: "I can never forget the day when my mother laid her hands on my head and tried to teach me to say, 'Our Father, which art in Heaven.'" Some one asked, "Under whose preaching were you converted?" "I was converted," was the reply, "under my grandmother's influence."

During the Civil War one of our poor lads was seriously wounded. His mother hastened to the camp and tried to see him. The doctor said, "No woman is admitted to the tents." But she said, "A nurse is going in." "She is a stranger," replied the doctor; "but if you, his mother, go in, he will be excited, and that will be injurious." "Well, then, let me stay just outside the tent, where I can hear all that goes on." So, dear soul, she sat there hour after hour, till the night and the day passed. Then, hearing that the boy was sleeping, she asked to be allowed to go in and just touch her lad. She put her hand very softly on his brow, when there came the murmur upon the boy's

lips, "Mother!" Do you know, that subtle power that the boy himself recognized symbolizes to me that deeper power by which the mother's influence follows her lad wherever he may be at the uttermost ends of the earth? There will rise before him your face, there will come the touch of your spiritual hand, and in some solemn moment upon his knees before God he will give his heart to God. By and by he will be asked in heaven how he came there, and he will reply, "Through my mother."

And it is the same with husband and wife. I have been much interested in observing young people when they are married. The young man feels he has taken a girl to love and protect which is right; and for the first three or four years he offers her his arm. If anyone speaks to him he is sure to talk about being the head of that house, and that he has to take care of her. It is all beautiful enough. But when, thirty years have elapsed, he still loves her just as much and would defend her with his life's blood; but somehow he has come to feel very dependent upon her, and instead of his wife taking his arm, as he gets older he takes her arm. Thus man goes on, ever dependent upon woman. First she is his mother, then she is his sister, then she is his sweetheart, and then she is his wife, and then she is his mother again. And in that close relationship in which two lives grow together the man comes to feel the spiritual power of the wife, and turns with tenderness often toward her Saviour.

III. In conclusion, let me bring before you another feature of this dream; it accentuates woman's responsibility in religion.

Now, Claudia had a sense of responsibility. There was her husband in peril, and in the greatest of all perils, for he was about to do wrong. Therefore, with that sense of responsibility upon her, she sends to him hurriedly a message. Women, you have discernment, have you not? You have influence, have you not? But remember your discernment and your influence measure your responsibility before God. You say, "Why, what can we do?" Go speak to your husband, tell him his need of a Saviour; speak to your son and warn him. I do not say warn him carelessly and thoughtlessly and without due regard to that womanly tact that you know so well how to employ in great emergencies, but with all your woman's love and all your woman's grace try to make very precious and real to him the religion of Jesus Christ. For do you discern what religion is? It is formulated in this vision of a just Man, for all religion consists in a just Saviour and then in a body of people bound to him by love and justice as well.—The late Rev. George C. Lorimer, D. D.

THE PERFECT PEACE.

"Thou wilt keep him in perfect peace whose mind is stayed on thee, because he trusteth in thee," etc.—Isaiah 26:3, 4.

"The peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus."—Philippians 4:6, 7.

When they were laying the Atlantic cable, they came to some places they were unable to sound. They would let down their fathoming

line a thousand fathoms, a second thousand, a third, a fourth, a fifth, and even a sixth thousand fathoms, and the lead would still swing clear, and whenever in the ocean such a place is found we call it unfathomable; that is, we express our knowledge of those depths, by saying that we do not know. And so we express our highest knowledge of the love of God by saying that it passes full comprehension; and so we express our estimate of the peace of God by saying that it passeth all understanding.

I. Who among you does not need peace? First, look at the word "peace." It is not joy. It is a greater word than joy. Joy is fitful, transient. Joy sometimes alternates with deep impression, just as the crest of the wave alternates with the trough of the sea. Peace is an eternal and unchangeable calm. The highest expression for the bliss of God is the one here used, "The peace of God." There is what is called "the cushion of the sea." Down beneath the surface that is agitated with storms, and driven about with winds, there is a part of the sea that is never stirred. When we dredge the bottom and bring up the remains of animal and vegetable life, we find that they give evidence of not having been disturbed in the least for hundreds and thousands of years. The peace of God is that eternal calm which, like the cushion of the sea, lies far too deep down to be reached by any external trouble and disturbance, and he who enters into the peace of God, and has the peace of God enter into him, becomes partaker of that undisturbed and undisturbable calm.

II. This perfect peace of God, first of all, surrounds and invests the whole man. The word translated "keep," in Isaiah, and the word translated "keep" in the epistle to the Philippians, both mean to keep as by a garrison, that is, to surround as with a guard; and this reminds us of what is said in the Psalms, that "the angel of the Lord encampeth round about them that fear him, and delivereth them." The idea is that God sent his angels to walk like sentries, as it were, about a believing soul, and ward off the enemies of his peace and of his holy happiness and bliss in God. Notice that the whole man is thus kept. The apostle says, "The peace of God shall keep your hearts and minds." That includes the whole man.

1. What is the unrest of the mind? The unrest of the mind is unsettled conviction. If I do not know the truth, or do not believe it, it is impossible for me to have any real rest in my mind. You may pride yourself on your skepticism, you may think well of yourself because you doubt what humble-minded believers accept without a question; but I tell you solemnly, here and now, that your life will be a restless and unhappy life, that can never know the peace of God, so long and so far as you do not believe. A feather or a piece of paper will be borne on the wings of the wind, and even if it settles for a moment on a twig or stone, it is borne away again wherever the wind will. So it is with people who have no certain convictions. The power to say "I know," on great religious questions is the power that brings the peace of God to the human mind, and no mind ever knew peace unless there was this rest of conviction in God.

2. Paul uses another figure to express the unrest of the mind that has no settled conviction. He says, "By the sleight of men and cunning craftiness whereby they lay in wait to deceive." This language refers to the tricks of a magician, legerdemain, skill or sleight of hand. And so, by the sophistries of false argument, men, through sleight of mind, as other men through sleight of hand, make you believe that they prove what they do not prove and cannot prove—that there is no God, that the Bible is a fraud, that there was no such person as Jesus Christ, or that his resurrection was a myth and an imposture, and that all belief in Jesus Christ is but, after all, misguided fanaticism. They pretend to prove what cannot be proven, and their forms of logic are the silk handkerchief behind which they perform those tricks of intellectual legerdemain. I bless God that there are some people in the world who can defy any logic to prove to them that there is no God, that there is no inspiring book, no divine Saviour, no heavenly life beyond this world.

3. What is the unrest of the heart? It is the unrest of unsatisfied love and longing. When Noah opened the windows of the ark he sent out first the raven, which wandered to and fro over the face of the earth, and, finding no rest, still continued to wander. But when he sent out the dove, and the dove could find no rest for the sole of her foot, she came back to Noah into the ark. Those two birds, the raven and the dove, represent human souls in all history. Unbelieving souls are restless without God, but they will not fly to his bosom. Believing souls, restless without God, when they find no place on which to rest, fly to God, and find in him their refuge and their heaven.

4. What is the unrest of the will? It is the unrest of unsettled resolution. It is to be vacillating in purpose, one day determined to be a meek, holy, upright man, the next day forsaking that determination and plunging anew into sin; one day resolved to give up all for God, and the next day compromising between God and Mammon; one day to be strong in my resolution toward the right, and the next day to find, with Samson, that my resolves snap like the green withes and new ropes, in the crisis of a mighty temptation. There can be no such thing as the peace of God when there is no fixed resolve, when you cannot say with David, "O God, my heart is fixed, trusting in thee."

Why do not you have the peace of God that passeth all understanding? Why do not you that are children of God and disciples of Christ, who have been walking as disciples for many years, have the peace of God? Perhaps you are losing all peace of God because you have not a settled resolve for God. There is a border line which lies between the church and the world. There never was a child of God that had the peace of God that passeth all understanding until he had made the sublime resolve to let that border land alone that lies between the church and the world.

III. How shall I get this peace of God? The prophet Isaiah says, "Thou wilt keep him in perfect peace whose mind is stayed on thee." Perfect peace is then inseparably connected

with perfect trust. The condition of perfect trust is perfect knowledge of God.

If you look up to God, if you know him, if you get acquainted with him, if you understand how perfectly true and boundlessly faithful he is, you will trust him and you cannot help it. So instead of picking your experience to pieces, and wondering why you do not trust more, just take God's way and resolve that you will know him more.

IV. So we come to the last question—how shall I get more knowledge of God? See how very simple is the train of thought suggested by the text. First, there is the peace of God to keep your heart and your mind and your will, and secondly, that peace is inseparably connected with trust; and thirdly, trust is inseparably connected with more knowledge of God. The vital question is, then, how shall I know God better? And I have just two answers to that, very simple and very brief. There are two ways in which to know God better. One is to know him through his word, and the second is to know him by prayerful walking with him. The word of God and the walk with God will make you acquainted with God.

In Mrs. Fletcher's biography she tells of a convert who had a strange dream, that he was down in a very deep well in the night, and he looked up and saw a single star shining far above him, and it seemed to let down lines of silver light, that took hold upon him and lifted him up. Then he looked down, and he began to go down. He looked up and began to go up; and he looked down and he began to go down again; and he found that by simply keeping his eye on that star, he rose out of the well, until his foot stood on the firm ground. A parable is in the dream. If you look down, you go down; if you look up, you go up. You will never find peace from looking downward and within. If you see yourself as you are, it will make you more unrestful and more unhappy, and so the apostle says, "Looking away unto Jesus, the author and finisher of our faith." Get your eyes off yourself and on your Saviour, get them off your diseases and on your physician, get them all off your own deficiency and unworthiness and weakness, and get them fixed on the sufficiency and merit and almighty strength of the Lord Jesus. Now, and here, turn your eyes to the Lord Jesus.—Rev. Arthur T. Pierson, D. D.

THE SKEPTICISM OF PROMINENT PEOPLE.

Text: "Whosoever shall not receive the kingdom of God as a little child shall in no wise enter therein."—Luke 18:17.

Yet I think we are in danger of laying especial emphasis upon their relation to religion, of a mind and a spirit in character the opposite, and in position the antipodes of the child mind and the child spirit. I refer to the importance which is so generally attributed to the unbelief or skepticism of persons prominent in the world, prominent in letters, or science, or business, or society, or politics. We are in danger of attaching too much importance unto, and of laying too strong an emphasis upon the un-

belief and irreligion of the world's prominent people.

I. Consider, first, that large knowledge in one direction often exists with notorious ignorance upon other subjects and along other lines of thought. There, side by side, are the offices of lawyer and doctor. Both of these are now called to the bedside of the dying man—the one to make his will, the other to prescribe for his suffering body. Suppose, now, that these two men, through some mistake, were made to change places—the doctor being called on to construct the legal paper and the lawyer to write out the Latin prescription. Do you not see how ignorant and how helpless the men would be, and this no matter how proficient each of them may be in his own calling? This is because the men are out of their spheres. Phidias was a wonderful sculptor. He could make marble speak, but he himself could never have spoken the Oration on the Crown. It required a Demosthenes to do this. Raphael is a master for all time in painting, but Raphael could not sing what Dante sang. We do learning or culture entirely too much honor when we grant to them any especial authority within the spiritual realm. The simple truth is this: It matters little what a mathematician, or a chemist, or a biologist, or a litterateur, as such, may think or may say of God and of Christ, of sin and of immortality. To use a homely phrase—these things are not in their line. To them they have given no especial attention, and upon them they have no right to speak dictatorially.

With a question of health I will not go to the lawyer; with a question of conscience I will not go to the politician; with a question of taste I will not go to the rich parvenu; and with a question about God, or Christ, or my soul, I will not go to the man who is color-blind to the light which shines in the face of Jesus Christ, and who has never lifted a prayer to the God of Heaven.

II. But again and in the same connection I consider a second general fact, viz, that the constituent entities of religion lie quite outside the sphere of human discovery and so cannot be reached by the process of human reason. I tell you, my fellow-Christians, the truth is self-evident. With reference to the knowledge that buttresses the religious life, we are on the level with the most prominent and the most cultured. Revelation is an absolute necessity to us both. Without this the greatest man is left in ignorance, and with it we know easily as much as he.

III. But still farther, and in the same direction, I must ask you to consider that the habits of intellectual culture often have a strong tendency to disqualify for the attainment of spiritual knowledge.

Every department of human knowledge has its own proper and necessary condition. In the sphere of the artist this condition is the love of the beautiful, the inborn sense and faculty of taste. A mathematician might gaze on the landscape as long and as faithfully as the artist, but he would not see its beauty. This would be hidden from him, because he has not conformed to the condition upon which this beauty is revealed.

Now in keeping with this general law and under its sway is the spiritual kingdom. The reception of its truth also calls for, demands, a certain prerequisite in the life of the learner. This is laid down by the highest authority in such words as these: "The secret of the Lord is with them that fear him." "To this man will I look, even to him that is of poor and of a contrite spirit." "If a man will do his will he shall know of the doctrine." "Blessed are the pure in heart; for they shall see God." We see thus what the condition that obtains and governs in the sphere of religious truth. It is, as we would expect to find it—a moral one. The dictum is: Bring to the study of spiritual things a pure heart and an obedient life, and you shall have good success. But this condition the man of science often neglects, ignores.

Wait till there comes to you a pure and reverent spirit—I care not how humble and unlearned—that can say, "I have loved, I have obeyed, I have prayed, I have laid my heart open in the simplicity of a little child—and still your God, your Christ, your immortal hope are as myths and fables to my soul."

Before such a case as this, when it shall appear, let your faith fear and betake itself to a re-examination of its defences. But before the man who has studied in a newspaper office and graduated from a club-room; before the Ishmaelite who parades the country over, for five hundred dollars a night, caricaturing all great and sacred things; before the politician whose success has come through the debasement of his better self and nobler being; before the professor of physics who has not discovered the eternal Spirit as he might a new line in the solar spectrum—before such as these, possess your soul in patience and your faith in confidence. Spiritual truths and spiritual hopes have never promised themselves unto such seekers.

IV. But I must add yet again that we ought not allow ourselves to be greatly troubled by the skepticism of prominent people, for the reason that this unbelief may be punitive in its nature—the penalty of a false and bad life.

In many parts of the Bible it is written down in plainest words that light is withdrawn from them that will not walk in it. Listen to these words from the lips of Jesus: "Walk while ye have the light, that darkness overtake you not. . . . While ye have the light, believe on the light, that ye may become sons of light"; and these other ominous words: "Because they receive not the love of truth . . . God shall send them strong delusion, that they should believe in a lie."

We have no reason to conclude that this law is inoperative in our day. Inoperative? Why, have we not with our own eyes seen cultured and learned men turn away from the great, broad teachings of Jesus Christ unto table tipplings and the materialization of spirits? Have we not seen men, wearing the laurels of science on their brows, close their eyes to the glory of a personal Creator and turn unto matter as holding within it the promise and potency of every form of life? Do we not in this present day have before our eyes the spectacle of men prominent in the world of law and letters, in

pitiful bondage to a coarsely-shrewd, and grotesquely pretentious woman?

What is the explanation of all this—this of great men showing themselves so little, this of the unbeliever having become so credulous as to hug to his bosom the most puerile nonsense? Read the explanation in the great law of the moral world to which I have referred.

I tell you that every generation of Christians, since the Cross ran red upon Calvary, has held to faith against the same assaults that you feel and fear today. If you cannot triumph over these assaults, if you cannot hold on to faith against these oppositions, then are you no true descendants of those who have entered into rest, and now hang above you as a great cloud of witnesses.

And I beseech you, if your faith is growing weak, if you feel that it is trembling before the assaults of skepticism, seek not to bolster it up by counter arguments. Turn rather from the unworthiness of your life. Repent of your disloyalty to truth already known. Seek the true; love the pure; do the good. Live nearer to him who is the truth. Open your heart to the inflowing of the Divine Spirit. Show all reverence to your spiritual intuitions. Plead the promise, "If any man lack wisdom, let him ask of God, and it shall be given him." Remember that a man may be over-smart, over-wise toward God—so wise and so smart that loving omniscience must abandon the hope of teaching him. Remember also that childhood is nearest to truth, and love, and God, and that into the kingdom of heaven, easily and forevermore, enters the one who becomes as a little child.—Rev. S. S. Mitchell, D. D.

LOVED, LOOSED, LIFTED.

Text: "Unto him that loved us, and loosed us from our sin by his blood; and he made us to be a kingdom, to be priests unto his God and Father; to him be the glory and the dominion forever and ever. Amen."—Rev. 1: 5, 6.

On one occasion when John Ruskin and Thomas Carlyle were discussing the literature of their day, the latter said to his companion, "Can you tell me why it is that works on subjects of vital interest to the race, splendidly written, by men of profound scholarship, command scarcely sufficient sale to pay the cost of publishing; while trashy novels, false history, false to philosophy, and false to the facts of human experience, and altogether lacking in literary merit, will sell by scores of thousands?" After a moment's pause, Ruskin replied, "There is but one explanation of that fact, but the explanation is all sufficient—the novel has love in it and the other has not." We may smile at it if we please, but it is true nevertheless, that love covereth a multitude of sins in the domain of literature as well as in real life. Just because love is king, and holds the human heart as nothing else can hold it, God has given it the first place in his Gospel. If ever there should come a religion with more of love in it than is found in the Religion of Jesus, then might we tremble for our holy faith; but so long as the mighty river of divine love flows through our message to men, with the tree of life blooming on its banks, so long

will human hearts be attracted by, and held in its power. Let us but know the love of God for us in all its wondrous sweep, and the questions of the scientists, and the doubts of the agnostics, will bring but a smile to the face as we press it closer to the breast of him who loved us and gave himself for us. John was in sore trial. Because of his testimony for Jesus he had been banished to Patmos, and looking back to the churches from which he had been taken, and remembering their weakness and proneness to wander, it is not to be wondered that he feared their complete extermination. In the midst of his despondency God gave him that wondrous revelation of the Christ walking in glorious majesty in the midst of the seven golden candlesticks. One view of that scene scattered every fear and the apostle breaks into a grand doxology, of which my text is the close. There are three things in it to which I ask your attention.

1. Measureless Love—Unto him that loveth us.

2. Matchless Service—Loosed us from our sin by his blood, and he made us to be a kingdom, to be priests.

3. Merited Praise—Unto him be the glory forever.

I. Measureless Love. There were many things about our Lord as he appeared to John in the revelation which might attract and hold attention. Upon a sight more glorious than that risen man of Calvary no human eye had ever gazed. His countenance was like the sun shining in his strength, his eyes were like flames of fire, his hair was like fine wool, and his feet as refined brass, while the voice resembled the sound of many waters. As John gazed upon him the marvel was not that he should be so glorious, but that one so glorious should love us.

1. Let me remind you that he loved us graciously. There is in us nothing to merit his love, but much that deserves his hate. The more closely we search our hearts, the more intimate our acquaintance with ourselves, the greater will be our amazement that we should be loved by him. There is one and only one reason why God loves you and me, and that is because he is gracious.

2. Not only has he loved us graciously, but he has loved us condescendingly, for he washed us from our sin. Simon Peter was amazed that our Lord should even think of washing his feet from the dust of the day, and we cannot but admire the spirit that led him to say, "Lord, thou shalt never wash my feet." Shall the Messiah condescend to perform the service of a slave for a Galilean fisherman? But how small was that beside the washing of souls from sin.

3. Not only did he love us graciously and condescendingly, but he loved us extravagantly, for he washed us in his blood. So deeply dyed was the soul in sin, that all great Neptune's flood could not erase the stain. Nor yet could all the blood of beasts, nor all the rites and forms of earth. One fountain, and one only, could suffice to remove the uncleanness of sin and that must be opened in the house of David. He washed us from our sin in his own blood. On this rock bottom truth

we rest today. But just to sit and think about it will make the heart grow tender, and the tears we shed as we gaze upon him will be to faith as the dew to Hermon. Aye, they will refresh every Christian grace until our barren hearts shall be as well watered gardens and the love that was extravagant toward us will beget a love that is extravagant toward him.

4. Add to a love that is gracious, condescending and extravagant, the fact that it is continual and you have the four-fold cord that binds us to God. Unto him that loveth us. It is a love that had no beginning, a love that has no ending. It is a sea without a shore.

II. Matchless Service. The love of Christ for his people is not a mere sentiment confining itself to honeyed words, nor yet a useless sacrifice that accomplishes nothing. John tells of three great benefits accruing to the child of God, and these three include all possible blessings.

1. He loosed us from our sin. He broke the chains that held us and set the captives free. By the law of the Spirit of life he freed us from the law of sin and death. The vast amount demanded by a righteous law he paid with his shed blood, and so perfectly did he meet the claim that never again can an item be charged against us.

2. Made us kings. Having cancelled the great bond that was against us and guaranteed our security for all the future, his service did not end there. By the implantation of his own nature within us he exalted us to the highest possible rank, and made us to be kings. To be a child of God is the highest point of glory to which any creature can attain. Because we have this place through grace, all boasting is excluded, but because we have it at all, calls for universal rejoicing.

3. He hath made us priests, that is, he has appointed us to the holiest of service, we are a royal priesthood, and as such we are to minister under our Great High Priest, Jesus Christ, himself. He within the veil and we without, but all engaged at the altar. He offering his blood before the Father for us, we presenting our bodies before the world for him.

III. Merited Praise. "Unto him be the glory and the dominion for ever." This is easy to say, but let us note for a moment what it involves.

1. It calls upon us to give him all the glory for what we are and shall be.

2. The dominion—this is to recognize his Lordship. As Sir Walter Raleigh laid his beautiful robe on the mud that his queen might walk upon it, so must we put pride, ambition, and all the desires of the flesh under the dominion of Christ. His command heard is his command obeyed. With implicit confidence in his wisdom and goodness, we march or halt according to his will. If this were true, indeed, of every professed believer, what a mighty power would the church of God become! When Jesus has absolute dominion over his church it will not be long until he has it over all the world.

3. Forever and ever. There is to be no truce in this war, and no quarter. Surrender,

unconditional and final, are the only terms. It is a war of extermination. Not an enemy will be left to foment a fresh revolt. The peace it will usher in will be eternal. How foolish, then, to make a compromise with the world, and harbor the enemy within our borders! Let us now and henceforth be out and out for Jesus. Let us turn the eye of faith upward and gaze awhile upon him who loveth us, and who washed us from our sin in his blood, and hath made us kings and priests unto God; and then let us say, not simply with the lip, but with the life, "Unto him be the glory, and the dominion forever."—Rev. W. W. Weeks, D. D.

REMINDED: A COMMUNION SERMON.

Text: "And they refused to obey, neither were mindful of thy wonders that thou didst among them."—Neh. 9: 17.

Many of us live in the presence of good books which are covered with dust. We need to be mindful and appropriate the thoughts and impulses of those books by taking those books and reading them. We need to re-read many of the books we have read. In our houses are many, many excellent things which we need to re-appreciate, and that thought introduces us to an idea of the need of humanity to be continually reminded. We have thoughts enough in our brains for our ordinary purposes, and probably for our extra-ordinary purposes, but we need to be put in a mind to call for them. We have experience enough to do better than we now are doing. It is a disgrace to us at our years, that we are not living a more perfect life than we are; and the chief reason why we fail is because we are not reminded. We do not take out from our memories the book that will help us or the thought that should inspire us. The direful human need of being reminded seems to have been present in the mind of Jesus when he instituted the Lord's Supper. He saw how weak we would be. He knew that you and I would feel weak and sinful. He saw us today and provided that we should be reminded of him. We often think, why should we go through this ceremony over and over? It is because we are so weak and so forgetful that we need to be told to use the means that are right at our hands all the while.

I took up an old book and brushed off the dust. One of the young ladies of the house came in, and I said, "This is an excellent book, I never read that before." She asked me what it was and taking it from me and turning it over, she called up the stairway, "Mamma, here is Uncle Jeff's book, we have been looking for so many years!" It had been right in the parlor all the time. They needed to be reminded of it.

I. There is no Christian so good, or life so pure but needs to be continually reminded of weakness and sin and of the necessity of repentance. Christ saw that, and instituted a supper that we might repent.

Years ago we had a divorce case which was withdrawn from court. My partner who took the settlement of the case told me afterwards why the people withdrew their case and went to live together again. It seemed impossible

for those two to be reconciled. I prophesied that they would not again live together for four weeks. But so far as I have known since they lived together for twenty years in happiness and peace. It was a bitter quarrel, the details of which I need not recite, for there are many others like it, humanity being the same the world over. They seemed to hate each other with a love that had soured into the worst kind of spite. They could not think or speak of each other without using the bitterest language, and the hardest expressions. At Christmas the wife's parents sent to the husband for her clothing, which was in the house. He sent home all her things, including two little red shoes.

Either by accident or intention, I do not know which, those two little red shoes were placed on the wife's bureau in her room as they were packing the things away. When the wife came into her room alone, alone after the loving years, alone, without husband or child, she saw those shoes. The little one who wore them was in her grave. The reminder crushed that heart to repentance indeed. She fell before the bureau itself, as before an altar of God, and pledged herself before God to think less of herself and more of the little one that was on high, and pledged herself to loving kindness. The thought of which she was reminded was, "What does our little child think of us, quarreling this way over her grave; and in sight of her little red shoes?" Repentance—all she needed was to be reminded. A loving letter from the wife speaking of the shoes, asking him to come. She took the shoes down and showed them to him. It needed nothing more. Hearts gave way and their hatred became love again, deeper and richer than before. They entered their home again and fitted it up anew, and while I know not the history of the subsequent years, I do know that up to his death a little while ago, they lived together as the world thinks, in the sweetest domestic peace. They needed repentance. They required a little reminder, Christ understanding that phase of human life and nature instituted this supper to remind us of him that we, too, might appreciate what he has done for us and repent.

II. I suppose that Christ saw that we needed to secure more love. He knew that the best way to make us love him was to induce us to love each other more. The Lord's Supper awakens our love to one another and to him. It does it by way of a reminder.

III. God saw that the world would need hope. Christ saw that we would come to the house of God almost hopeless, and that we would need to have it strengthened and aroused, and for that reason he instituted the Lord's Supper.

Do you remember how Lord Palmerston when he had gotten to 68 years began to feel that he was old, and said, "I am getting old, I will soon be laid aside. There will be no further use for me." But Palmerston went to a library in order to find some particular subject and while looking for it he took down the life of Wesley, and found that Wesley preached and taught with unabated strength when he was eighty-six years old. Palmerston's hope

began to rise and then he happened to hit on the life of Cato, and found that Cato was married as a young man when he was on towards the nineties. He found that Cato influenced the world more after he was eighty years of age than during all his previous life. Then Lord Palmerston found in the same library on the same day the life of Julius Caesar, and he read that Julius Caesar had never been a soldier or never visited a military camp until forty-nine years of age. According to Lord Palmerston, he learned that there had been wrought out in human life the greatest things man has ever done between fifty and sixty years of age. Then he declared, "I did not get what I went to the library to secure, but I secured what was far better—hope." And so Palmerston wrought out the great things for England after that year. He needed hope, that was all, and these books "reminded" him.

How often we have gone to church almost hopeless, because the world seems to have treated us so sadly. There comes to us there some expression regarding heaven, where there is prosperity and rest, where there is no more oppression, where justice is done, where forever and ever the soul lives in supernal joy. In the church we get a suggestion that heaven after all is near to us, and though we have been to the grave this week the hope of heaven is aroused; although we have lost this week the hope of heaven comes in, and the person is reminded of the provision made for him in the future; and the sorrows and cares of this world disperse like a cloud. What we want this morning is to be reminded of heaven. There is hope and plenty of it, but we must be reminded.

IV. Jesus saw we needed thus to be encouraged for the battle of life. For a reminder will give courage. You know when the battle of Santiago came on, the Commodore encouraged his fleet by running up the sign, "Remember the Maine." It only needed that they should be reminded of their duty to their country, that America required their services. Napoleon understood it and at a critical time would remind his men of France and of her glory, and what she expected of them. Nothing has done more for England than the running up to the mast head many times since the time of Nelson, "England expects every man to do his duty." That rouses their courage, their patriotism. They are not new men, but they have received a reminder. So when we come to the Lord's Supper today let us remember the sin of the Israelites who were not mindful of God. Let us recall his statement: "Lo, I am with you always!" Let us remember that he has said that, and let us meditate upon it. "Lo, I am with you, each one, always." Now if that be true, and we know it is, then he is here today. "I am with you all the days, every day, I am with you here today." Let us gather at his table this morning, reminded of that wonderful saying of his that he would not leave us comfortless, but would come to us. He will be here when we sit at his table. He will remind us of our sins, and we will repent of them, and he will remind us of his salvation, and we will take it, and he will remind us of his merciful kindness to-

wards us, and we will trust him, and he will remind us of the fact that all things work together for good to them that love him and we will believe it.—Rev. Russell H. Conwell, D. D.

DIVINE HEARTBURN.

Text: "And they said one to another, did not our heart burn within us, while he talked with us by the way, and while he opened to us the Scriptures?"—Luke 24:32.

It is evident that the two disciples journeying toward Emmaus did not know at once who was their companion, and thus for a time the blessed Lord walked with them unrecognized.

The case of these disciples in this respect was not unlike our own. How often the divine Lord walks with us in our daily life, in our severe trials, and in our blessed experiences, when for a time we do not recognize his presence! How often he passes by us and we perceive him not! How often have we wished that we might find him, when in reality he was by our side! Wondering travelers! This stranger is the Lord of life and glory! That morning he left Joseph's tomb in triumph, leading death and hell in captivity. On that journey he opens to the travelers the Scriptures and soon their hearts burn within them.

He remains to the evening meal; in the breaking of bread in the humble home he is recognized, and back to the city hasten the joyous disciples. Never was a journey so short; and even before they start they ask in the words of our text: "Did not our hearts burn within us while he talked with us by the way, and while he opened to us the Scriptures?" My theme this evening is, "Burning Hearts in Christian Work." Burning hearts are necessary to the highest success in Christian service; burning hearts can be secured; burning hearts will be sure to manifest themselves in speech and action.

I. In the first place, glowing hearts, hearts aglow with love to Christ and love for the souls of men, are one of the great needs of the hour. Why have Christians so little power in Christian service? Why move the wheels of God's chariot so slowly? Why are there not thousands converted in a day? Why should one sermon on the day of Pentecost convert three thousand souls, while in our day it takes almost three thousand sermons to convert one soul? Certainly an answer to this question is that the hearts of so many professors of religion are cold in Christian service; and as a result the power of the church is largely latent. It has been well said that the powerless Christian ought to be as great a misnomer as a forceless thunderbolt. Christians need burning hearts to give them earnest desires to work for Jesus.

The love of Christ in the heart burns up the dross of selfishness, melts the coldness of worldliness, and quickens the deadness of indifference in every true believer; this love will manifest itself in their words, acts, tones, and looks. The prayer of the Christian ought to be, "O God, give us hearts on fire with divine love."

II. We need burning hearts to give us power in working for Christ. It is not merely what a man speaks or does, but the spirit in

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which he speaks and acts, that gives him power with men. It is the man behind the words which gives them irresistible force, which throws them out with projectile power. It is said that every word of some of Webster's great speeches weighed pounds. We know that it was not simply the needle guns of the Germans, but the intelligence of the soldiers behind the guns which wrought such havoc among the French in the Franco-Prussian war; it was the schools of Germany which annihilated the soldiers of France. Richard Sheridan was accustomed to say, "I often go to hear Rowland Hill because his ideas come red-hot from the heart." Dr. John M. Mason, when asked for an explanation of the remarkable power of Dr. Chalmers, replied, after taking time for careful consideration, "His blood earnestness." If our words are to move men like an electric battery, we must be saturated with the love of the Lord Jesus. If that love is in our hearts, it will make our words mighty over the hearts of others.

III. How may burning hearts be secured?

1. It is certain that one element of preparation for securing them is sadness because of their absence. Longing for him draws him to our side; grieving because of his absence helps greatly to secure his presence. Do we long today for his companionship as we walk life's dusty highway? That very longing he understands and will speedily meet by his blessed presence. There are subtle laws, but little understood as yet, according to which thinking of and longing for the absent, moves them by processes which we cannot understand; there is here a great realm of mystery acted upon by laws which sometime we shall understand. Facts abundantly warrant us in affirming that earnest thought of one absent, tends to influence the thoughts and desires of the one thus considered. Now if these things are true among men, how much more possible and true are they in our relation to him who knows the thoughts and desires of every soul! Are you grieving because of the absence of your Lord? That grieving he understands; to it he will promptly respond, and he will crown your life with his own gracious presence.

2. We see also that studying the Bible to find Jesus brings Jesus near. This narrative greatly helps us at this point; doubtless these disciples were studying carefully the events which had occurred during the past few days; doubtless they were trying to find some relation between these events and the facts of revelation. Now, however, he draws near as their great Enlightener; he unfolds to them the Scriptures concerning himself. Wonderful moment! Marvelous teacher! Never before had they seen the Old Testament prophecies in the light of this hour. Jesus showed them how he himself was the subject of these prophecies. There are men now who tell us that the Old Testament is obsolete. Not so did Christ teach. He began at Moses and all the prophets and expounded to the disciples the Scriptures concerning himself. He rebuked them because of their slowness of heart, because of their ignorance of the true meaning of their own Scriptures. They needed his rebuke, and

they found that he wounded them but to give them divine healing and assured comfort. He who searches the Scriptures and does not find Christ in them does not search and teach as did the Christ himself. Oh, critics, are not ye fools and slow of heart not to believe the glorious things which the prophets have spoken? Ought ye not to see that Christ must have suffered on the cross that he might enter into glory? Do ye not know that the cross is

The great world's altar stairs,

That slopes through darkness up to God?

3. It is true also that beseeching Christ to tarry secures his abiding in our hearts and homes. Soon the travelers reach the village to which they were going; and the illustrious stranger makes as if he would go farther. Is he guilty of attempted imposition? Who will dare so affirm? He is entirely sincere; he certainly will go farther if they do not beseech him to remain. Jesus is ever passing by and he will not stay, but constantly go beyond us, if we do not detain him; he stands at the door of our heart and knocks, and unless we open he will pass on.

IV. How are burning hearts manifested?

The narrative helps us at this point also. These disciples went back to the city; they had not expected so to do; but they cannot remain in Emmaus with this glorious knowledge in their hearts. Never was a journey so short and so joyous. They left Jerusalem not to return; they now hasten back. With flying feet they run to tell their thrilling story. Religion makes the Christian's duty easy and joyous; when the love of God is in the heart the yoke of duty is easy and the burden of service is light. When they reach Jerusalem they become preachers; they hastened to the upper room where the other disciples were gathered. All had heard the reports of the women, of Mary Magdalene, and of Peter; and these disciples now add their testimony to that of the other witnesses to the resurrection. Oh! men and women, long for the presence of the Lord; study his word to find him; pray him to come in and tarry with you. Then the mysterious stranger will meet you by the way and cause your hearts to burn within you; and then when you have hastened to tell another of the joy that you have found, once more the Christ will meet you, and his sweet benediction, as heaven's choicest blessing, will fall upon your souls.—Rev. Robert Stuart MacArthur, D. D.

SOUL-WINNING.

Text: "The fruit of righteousness is a tree of life, and he that winneth souls is wise."—Prov. 11:30.

Soul-winning is the alphabet of the Christian spirit. The new-born soul desires to win another to Christ. Andrew seeks his brother Simon, and Philip seeks Nathaniel. What the alphabet is to literature, this soul-winning spirit is to Christianity.

It is not enough to be evangelical. We must be evangelistic. The evangelical church is a reservoir of pure water without a pipe running anywhere. If you will take the trouble to go to it and climb the embankment, you will get a good drink. The evangelistic church is

a reservoir of pure water with a pipe to every heart in the community and every nation in the world.

Evangelical may mean truth on ice; evangelistic means truth on fire. Evangelical may mean a bomb-proof for defence; evangelistic means an army on the march with every face towards the enemy.

Let us now consider this all important subject of soul-winning in two aspects.

First, as to its meaning. Second, as to the means.

I. The Meaning. What is it to win a soul? It is certainly more than inducing a person to unite with a church. We may make our churches so worldly in spirit that worldly people will feel perfectly at home as members of them. They become adherents, and adherents, you know, are barnacles which help to sink the ship.

The real convert has become a "partaker of the divine nature." (2 Peter 1:4.) He has been "born from above." (John 3:3.) There will be conviction of sin. Sinai must first strike with its lightning before Calvary will glow with its light. The sharp needle of the law must pierce the soul before it will receive the silken thread of the Gospel. The patient must realize that he is sick before he will take the physician's medicine. Everyone must see his guilt before he will cry for pardon. Unless there is real repentance, there will not be perseverance.

Be greatly encouraged, therefore, in trying to win a soul to Christ when you find that he is burdened with a sense of guilt. Do not try to easily dispel it. I heard of a dilettanti preacher delivering a sermon on the new birth. After the sermon, a man came up and said that he was greatly troubled, for he was certain that he had not been born again. "Oh," said the preacher, "I am sorry if I made you feel uncomfortable. I did not intend it." "But," said the anxious inquirer, "I have not been born again, and you said that one must be." "Do not be troubled about that," continued the preacher, "do your duty, be honest and upright as you have been, and you will be all right."

Now that preacher was guilty of murder. Not the murder of the body, but, what is infinitely worse, the murder of the soul. Why did he not point to the Lamb of God, and thus let the burdened heart find rest by believing in him who bore the guilt and washed away the stain of sin?

Trouble on account of sin, however, is not enough. There must be acceptance of Jesus Christ. Even turning from sin is not sufficient. God did not tell the bitten Israelites simply to look away from the bite of the serpent, but to look to the serpent of brass uplifted in the camp. Reformation is simply turning from sin to Christ. To reform is to remain deformed; to be born again by faith in the uplifted Jesus is to take into our hearts the life that will sooner or later make us absolutely like him.

II. The Means. The word of God is the instrument. "Born again, not of corruptible seed but of incorruptible, by the Word of God," (1 Peter 23.) You can bring people to the church, to a creed, to yourself, by your own words, but if you would win them to

Christ use the God-breathed words of Scripture. Let there be no philosophizing. Do not argue. Simply proclaim the glad tidings.

A doctor need not give a patient a chemical analysis of the medicine he prescribes. It is his part to furnish medicine that will cure the disease; it is the patient's part to take it. The baker need not talk to a hungry man about the constituents of bread. Let him give the loaf that will satisfy hunger. If you find a sad heart that believes that he is not one of the elect, speak to him lovingly of the last great promise of the Bible: "Whosoever will, let him take of the water of life freely." (Rev. 22:17.)

Fill the quiver of your memory with these arrows of truth and trust the strong bow of the Spirit to send them to the mark. Never stir up controversy; keep to the Word of God, and it will be the sword to pierce where piercing is needed, and the balm of Gilead where healing is needed.

A Christian is the agent. Sometimes bad men in the ministry have preached the Word of God, and sinners have been converted. God may honor his own Word even when the devil proclaims it, especially when earnest, sincere Christians are praying for his blessing upon it. But the Christian himself, redeemed by the blood of Christ, is the one who can best recommend Christ to others.

Only the Creator can make a new creation. A soul-winner must, therefore, walk with God and thus keep in touch with his mighty power. Mr. Spurgeon tells how Dickens was kept from becoming a spiritualist. He went to a seance and asked for the spirit of Lindley Murray. When the spirit in due time appeared, Dickens inquired, "Are you Lindley Murray?" The spirit replied, "I am." Dickens knew at once that it was a fraud, for Lindley Murray would have used good grammar. The soul-winner must impress sinners with the fact that he is genuine, that there is no sham about him or his religion.

In order that one may be a successful soul-winner, he must have full assurance of his own salvation. To pull others out of the flood, one needs to have a good footing. Nothing convicts like conviction. Faith produces faith. Doubt as to the inspiration of the Bible or the deity of Christ paralyzes. You are in a poor condition to point others to Christ if you are not certain that Christ has saved you. You would be a poor agent for an Atlantic steamship line if you had a doubt as to the safety of the vessels, and yet men have won others to Christ when they themselves were not sure of salvation.

People of all ages and culture may succeed in winning souls to Christ. Little children have been successful soul-winners. In the town of Stroudsburg, Pennsylvania, a little girl attended a revival and gave her heart to Jesus. She went home and asked her worldly mother if she might join the church, and her mother would not consent. The child said, "The preacher told me I must accept Jesus; and if I accept Jesus I am a Christian and ought to join the church." She lovingly persisted until the mother finally consented to let the child unite with the church.

"And now," said the little girl, "would it

look well for me to join the church while mother stays away? Won't you accept Jesus? Then you, too, will be a Christian." The mother and child knelt together, and the mother surrendered herself to the Lord. That evening both mother and child persuaded the father to go to church, and the next Sunday the whole family stood up and confessed Jesus. "A little child shall lead them."

God needs all sorts of people as soul-winners. Where one fails, another will succeed. It took four men to bring one paralytic to Christ.

Several miles above Milton, Pennsylvania, when the ice was breaking up, a farmer got into one of his boats purposing to pull it out of the river. A floating mass of ice struck it, breaking it loose from the bank and carrying it and him out into the current. A neighbor, seeing the danger, mounted a horse and with all speed rode down to Milton. The people of the town gathered all the ropes they could secure, went out on the bridge and suspended a line of dangling ropes from the bridge across the river. They could not tell at just what point the boat with the farmer would pass under, so they put a rope down every two or three feet all the way across. By and by the farmer was seen, wet and cold, standing in the boat half full of water, drifting down the rapid current. When he saw the ropes dangling within reach, he seized the nearest one, was drawn up, and saved.

Now, one rope might have answered the purpose. The pastor hangs the rope of salvation from the pulpit, and sinners present do not seem to get near it, but if the business men will hang out ropes, and you young men and women, mothers and wives, hang out ropes, sinners will certainly be saved.—Rev. A. C. Dixon, D. D.

GLORIFYING COMMON THINGS.

"And whatsoever ye do, do it heartily as to the Lord, and not unto men."—Col. 3: 23.

I was reading of Epictetus. He was born about 50 A. D. His heathen parents were very poor—so poor that, after the heathen custom of the time, they sold their boy into slavery. Besides, Epictetus was deformed, mean-looking, sickly. From his birthplace, Hierapolis, he was carried a slave to Rome; was owned by the secretary or librarian of the infamous Nero; was set, among his herd of slaves, at the most menial tasks.

But this maimed slave, and set at a slave's common duties, became one of the teachers of the ages; is a great teacher still. Here is a snatch or two of his splendid teaching.

"For no one is a slave whose will is free. Fortune is an evil bond of the body, vice of the soul; for he is a slave whose body is free but whose soul is bound; and, on the contrary, he is free whose body is bound but whose soul is free." Again, "What ought not to be done do not think of doing." Again, "We do not choose our parts in life; our simple duty is confined to do them well."

Is it not perfectly plain that, animated by such motives of a noble self-respect, even though he were nothing but a lame slave Epictetus glorified his slavery; made the men-

tal, even degrading concerns of it something far above the common and playing the mean?

It was to slaves like Epictetus the apostle wrote the words which make our text. The majority of those early Christians were such slaves, and the apostle is supplying these poor slaves with a more golden motive than Epictetus could know possibly—for Epictetus was not a Christian. The apostle bids the Christian slaves take unto their hearts and lives the highest motive possible—the motive Jesus Christ—and thus he would have them make their poor plight and their leaden tasks take on even a golden value.

I. In our Scripture the great apostle announces for all time this most important and transforming principle—it is not the deed itself, but the motive impelling the deed, endows the deed with quality.

II. What we need is the rescue of the commonplace, since that must make so large a portion of our lives. How can we get it? The apostle tells us—by putting the glorious motive behind the commonplace.

Teach me, my God and King,
In all things Thee to see,
And what I do in anything,
To do it as to Thee.

This is the famous stone
That turneth all to gold;
For that which God doth touch and own,
Cannot for less be told.
—Rev. Wayland Hoyt, D. D.

A FLOWER FROM PALESTINE.

"The same airs are blowing that breathed on his brow.
The flowers he plucked are blooming there now."
—Palestine.

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The Homiletic Year—November.

G. B. F. HALLOCK, D. D.

THANKSGIVING.

THANKSGIVING BIBLE STUDY.

"It is a good thing to give thanks.—Ps. 92: 1, 2; 122: 1-4; 135: 1-3; 147: 1; John 6: 11; 1 Thess. 5: 18; Heb. 13: 15.

For the mercies of the past.—Ps. 18: 47-49; 30: 11, 12; 106: 1, 2; 107: 21, 22; 138: 1-3; Dan. 4: 34-37.

For the blessings of the present.—Ps. 63: 3; 104: 4, 5; Dan. 2: 19-23; Col. 3: 17; 2 Thess. 1: 3, 4.

For the good in store for us.—1 Chron. 16: 34, 35; 2 Chron. 20: 20-22; Ps. 69: 30, 34-36; Rom. 8: 28; Eph. 5: 20; Col. 1: 12-14; 1 John 5: 14, 15."

THANKSGIVING TEXTS AND THEMES.

"Blessed is the nation whose God is the Lord (Ps. 33: 12). One of the things that should make all patriots especially thankful today is God's providential leading of this nation. We should be thankful for our freedom, for our constitution, for what our flag stands for, for the opportunities we have to set the whole world an example of Christian dealings."

"Let my mouth be filled with thy praise (Ps. 71: 8). A farmer once complained because his hay crop was a failure. 'But how about your potatoes?' they asked him. They were all right. 'And your corn?' A fine crop. 'And your oats?' An excellent yield. Then a friend spoke up; 'Why don't you mention your successes first, and then put that one failure in a parenthesis at the end.'"

"Thou openest thy hand, and satisfiest the desire of every living thing (Ps. 145: 16). The birds and the beasts have their desires satisfied; but man, unlike other living things, is not only satisfied, but knows who it is that satisfies his need; This power to know our benefactors, and the ability to be thankful, are of themselves no small occasion for gratitude."

"Let the poor and needy praise thy name (Ps. 74: 21). An old writer declares that the shortest and surest way to all happiness and perfection is to make a rule to thank and praise God for everything that happens to us. If we praise God for a calamity, we turn it into a blessing."

"Come, and see the works of God (Ps. 66: 5). Many that have eyes see very little. The bird-lover will open your eyes to see birds and their ways. With the botanist you learn to see flowers. The thankful heart will find causes for thanksgiving where others find only grounds for grumbling. Thankfulness is a matter of seeing rightly."

"O that men would praise the Lord for his

goodness (Ps. 107: 12). There is a great difference between praising the Lord because he has given us what we wanted and praising him for his goodness. If men had yet learned to praise God for his goodness, there would be no need of urging thankfulness on them."

"Sing unto him a new song (Ps. 33: 3). If there were nothing else to make us thankful, the thought that we are saved men and women, through Jesus Christ, ought to make us glad always. The new song of salvation through Christ is always a glad, grateful song."

"So will we sing and praise thy power (Ps. 21: 13). King Louis of France was objecting one day to being praised, when the courtier answered, 'Your Majesty, when you cease to win victories, we will cease to utter praises.' We can say the same in reference to God, the Captain of our salvation. Not until he ceases to win victories for us over all our enemies will we cease to praise him."

"What shall I render unto the Lord for all his benefits? (Ps. 116: 12). Jacob Riis tells of an old laborer who, when there was a great deal of talk about the danger of our gold reserve falling below the danger point, went to the sub-treasury and demanded to see the 'boss.' From an old leather purse he counted out \$200 in golden eagles, saying that he had heard the government was in trouble from not having enough gold. He owed all he had to the country, and if she needed it now, he had come to give it back. What a beautiful example of thankfulness!"

"Rejoice in the Lord (Ps. 33: 1). In Africa grows a fruit called 'the taste berry,' because it has the peculiar property of changing the taste so that for a few hours after eating it, the sourest things taste sweet. The natives get the same enjoyment from eating the most acid fruit that they obtain from the sweetest and most delicious. A thankful spirit and a disposition to look on the best side of everything will do for us what the 'taste berry' does for the African."

"Blessed be the Lord, the God of our fathers, which has put such a thing as this in the King's heart (Ezra 7: 27). Gratitude to men for their kindness is none too common. But, when we thank them for their favors, do we always remember to thank the Lord also as the real giver, whether the gift be large or small? If we thank the one who does the act, surely we owe an equal debt to the one that suggested the doing."

"Praise is comely (Ps. 147: 1). Once in a camp-meeting a man said that he used to live at Grumbling Corner, but he had lately moved up into Thanksgiving Street, and he

found the air better there, the sunshine brighter, and the company far more delightful."

"To keep them alive in famine (Ps. 33: 19). The crops this year have been large and the prices good. The farmers and producers will have money, the workmen will have work and bread and more than mere formal thanks ought to arise to heaven today for the prosperity that rests on our land; for the wheat, the cotton, the corn, the fruit, in so great abundance that the railroads are taxed to their utmost to market God's bounty."

"Thanks be to God for his unspeakable gift (2 Cor. 9: 15). Stanley spent three years in Africa, fighting the jungle and the forest, the fever and the savages, and at last he drew near to the sea, and saw in the distance a missionary station, and the cross gleaming above it. With what joy he hailed that cross, which he called 'the blessed sign of Christian civilization!' We can see that sign, not once in three years, but every day. Do we thank God continually for the sight?"

"Whoso offereth praise glorifieth me (Ps. 50: 23). There is a myth concerning an old painter, that he happened one day to discover a colorless liquid which heightened every color with which it was mixed, and by its use he became a famous painter. Such a magic liquid is thankfulness, and whoever has it in his heart soon becomes a master of the art of living."

REST AND BE THANKFUL.

There is a pass in Scotland, called Glencoe, which supplies a beautiful illustration of what heaven will be to the man who comes to Christ. The road through Glencoe carries the traveller up a long steep ascent, with many a winding and many a little turning in its course. But when the top of the pass is reached, a stone is seen by the wayside, with these simple words engraved on it: "Rest and be thankful."

Thanksgiving Day is at the top of the pass. Weary ones, pause a moment here: "Rest and be thankful."

APPROPRIATE THANKSGIVING QUOTATIONS.

They are as sick, that surfeit with too much, as they that starve with nothing;

It is no mean happiness, therefore, to be seated in the mean.—Mer. of Venice, Act 1, sc. 2.

Give me neither poverty nor riches; feed me with food convenient for me;

Y Lest I be full, and deny thee, and say, Who is the Lord? or lest I be poor, and steal and take the name of my God in vain.—Prov. 30: 8, 9.

EARLY THANKSGIVING DAYS.

The first recorded Thanksgiving was the Hebrew feast of the tabernacles.

The first national English Thanksgiving was

on September 8, 1588, for the defeat of the Spanish Armada.

There have been but two English Thanksgivings in this century. One on February 27, 1872, for the recovery of the Prince of Wales from illness; the other, June 21, 1887, for the Queen's jubilee.

The New England Thanksgiving Day dates from 1633, when the Massachusetts Bay Colony set apart a day for thanksgiving.

The first national Thanksgiving proclamations were by Congress during the Revolutionary War.

The first great American Thanksgiving Day was in 1784, for the declaration of peace. There was one more national Thanksgiving in 1789, and no other till 1863, when President Lincoln issued a national proclamation for a day of thanksgiving. Since that time the president has issued an annual proclamation.—*Journal of Education*.

IT IS GOOD TO GIVE THANKS.

The serious blow that has been dealt to Thanksgiving Day by too many good people has been the neglect to "assemble themselves in the houses of worship, and render thanks to Almighty God" for a year of mercies and unnumbered blessings. Except when some unusual topic is announced by some eloquent pulpit, the congregations are slender, and the service too often perfunctory and lifeless. Ministers frequently fail to give a right direction to the service. One man devotes the day to a political harangue; another one relieves himself of some pent-up thoughts on some secular topic that he would be afraid to drag into his pulpit on the Sabbath; another one shuts up his church and takes a holiday. Unless Christ's ministers honor the day as it ought to be, it will soon fall into general disfavor and contempt.

Why should any pastor fail to find congenial themes to kindle his own soul, and to attract and arouse, and edify his congregation? Surely on one day in three hundred and sixty-five he should be able to attune his heart to the melodies of praise. Let him open his Psalter and note how many hundreds of its verses have the same jubilant refrain: "Praise ye the Lord;" "It is a good thing to give thanks unto the Lord;" "Forget not all his benefits;" "Whoso offereth the sacrifice of thanksgiving, glorifieth me." Let him recall the many incidents of the past twelve months that demand heartfelt gratitude. We do not praise God enough, either in the sanctuary or in our own homes. The Apostle's injunction is "in everything give thanks." That is the true pitch for a rousing, warming, soul-lifting sermon to all sorts and conditions of people. Some have had a year of trials and bereavements; they need to be cheered up. Others are perplexed by mysterious providences; they need to be reminded that behind the clouds still reigns and shines the infinite Love. If the year has brought to some full barns and large bank deposits, it is a good time to exhort to large consecrations of "tithes for God's storehouse." Why should not every pulpit ring a loud peal of gratitude on one day in every year, and

every sanctuary resound with a strong and full chorus of happy voices? Nor should any prosperous family sit down to a feast of fat turkeys unless they have made some poor man's house warm, and his table to smoke with bounties.

Fellow Christians! let us make Thanksgiving Day a day of devout jubilation, and send heavenward a glorious chorus of hallelujahs and harping symphonies! "Let everything that hath breath praise the Lord."—Rev. T. L. Cuyler, D. D.

THANKSGIVING.

St. Peter one day sent two angels from Heaven, each with a basket, to bring back the prayers and thanksgivings of those on earth. The Angel of Thanksgiving started with a large hamper, the Collector of Petitions with a small basket; but when they returned each was in trouble. The petitions overflowed the basket, and filled a sack as well; while the Angel of Thanksgiving only had three in his hamper. So we are ever ready to pray for the things we want, but, having received them, too often forget to thank the Giver.

UNTHANKFULNESS.

"Neither were thankful."—Rom. 1:21.

Man is the only being who can be intelligently thankful for benefits received. The poet may sing of nature praising God for his goodness; but his song is the product of his imagination; it is not inspired by facts.

Ingratitude is abnormal. It is indicative of the lowness of the nature of him who displays it. It is stated as one of the characteristics that show a people to have been awfully debased. This is a common sin.

The charge can be made against most of us that we are unthankful. That this day we may be led to better conduct let us consider three or four points.

I. The abundant reasons for thankfulness.

1. Our being is a reason for thankfulness. That we exist; and that we have such vast possibilities.

2. Our country is a reason for thankfulness.

3. Our liberty is a reason for thanksgiving.

4. The dominancy of evangelical religion is a reason for thanksgiving.

5. Our status as a nation among nations of the earth is a reason for thanksgiving.

6. Our prosperity as a nation is a reason for thanksgiving.

II. How ingratitude shows itself. It shows itself in at least four ways.

1. By the non-use of the Divine gifts. If you give a hungry man a loaf of sweet, wholesome bread, and he should lay it away on his shelf and make no use of it, could he be thought thankful for the gift, though he might say "thank you"? Can they be considered thankful for Bibles and churches and Sunday Schools who never make any use of them?

2. By the mis-use of the Divine gifts. The people who misuse law, liberty, any of the franchises of citizenship, position or place, cannot be considered rightly thankful to God for that they misuse.

3. By rejecting the gifts of God. How many speak contemptuously of the Christian Church! How many will not accept salvation!

4. By not at all recognizing the Giver of the good things enjoyed. Many people eat and drink, enjoy health and pleasure; boast of their liberty, and of their land; but never recognize him who is the giver of these things.

III. What are the reasons for ingratitude?

These cannot be

1. Because the good received is merited.

2. Because it was bestowed to reach selfish ends.

3. Because the Giver was obligated to the receiver. If not for these reasons, then for what?

1. Because of the thoughtlessness of men.

2. Because of want of proper appreciation of God's gifts.

3. Because men see only the visible source of blessings, and not him who uses the secondary agency.

4. Because of the commonness of the blessings enjoyed.

IV. The sin of ingratitude. It is atheism of the most iniquitous kind. It is an ignorance of God more culpable than that he is guilty of who reasons God out of the universe.

It robs God of the praise due his name.

It exalts secondary agencies, often self, to proud eminence.

Black are the sins men are guilty of; but of no man can a darker thing be said than: "Neither was he thankful."—Rev. William Downey, D. D.

THE DUTY, BENEFITS, AND OBJECTS OF THANKSGIVING.

"Know ye that the Lord he is God, it is he that hath made us, and not we ourselves. We are his people and the sheep of his pasture; enter into his gates with thanksgiving and into his courts with praise; be thankful unto him, and bless his name."—Ps. 100: 3, 4.

God has given to every one something. To the oak, strength; to the violet, fragrance. One thing seems to have fallen out of men's practical religion, namely, thanksgiving. There is little enough of prayer, and less of thanksgiving. Self-interest drives men to prayer, but love leads to thanksgiving.

I. The duty of thanksgiving.

God our Father has certain rights. The watchmaker has a right to his watch, the architect to control his plans, the poet to copyright his poems. These are inalienable rights. God has certain rights that cannot be disputed. "It is he that hath made us, and not we ourselves." Too often man enjoys the gift, but forgets the giver. There are three things in every gift—the gift, the giver, and the affection in which it was given. Our relation to God is not that alone of self-preservation. We should not have a commercial idea of God's dealing. To thank a benefactor simply to get more is not thanksgiving; he who does so is trying to make a bargain with Deity for his own private ends. Thankfulness is the measure of the moral advancement of men. The highest form of gratitude is that which is directed to God.

II. Benefits of thanksgiving to teach contentment.

A thankless heart breeds dissatisfaction. It is the character of an unworthy nature to write injuries on marble and benefits in the dust. Thanksgiving feeds the virtues of life. A thankful spirit rolls back the clouds.

III. The objects of thanksgiving.

Human nature is a ground of thanksgiving. There is more beauty in human life than is often acknowledged. An artist once said to friends who condoled with him about the common faces he had to paint. "No, no, there is a beauty in the human countenance that I can never paint; what I meet every day in the street, the plainest I meet, I can never paint." More good in life than we have acknowledged. The world is more beautiful.

We should be thankful for the blessings which are common to the human race. Again for the multitudes of personal blessings. Thanksgiving in relation to affliction and tribulation. Providence has a beautiful face, under a black mask. The sheep may be dipped in water to wash it, when there is no design in the Good Shepherd to drown it. The sorrows of life come to all. Some resent with an anger as mad as it is impotent; others accept, it may be with bowed head and weeping eyes, yet with the heart of a weaned child. Those who accept God's chastening are sweetened and enriched by it. Only with the finest gold could the altar be overlaid. The good suffer, but in their suffering they exhibit goodness.

John Brown said, on his way to the scaffold, that he was of more value hung than alive. Madam De Stael said a baptism of sorrow purifies a nature. It is a common blunder that the dark times of human life are a punishment for what is past, instead of being a preparation for what is coming.

In times of sickness, pain, depression, sorrow, bereavement, look forward and not back. Do not say, What have I done that this should befall me? but For what is God preparing me?—Rev. Marion Winfield Hissey.

REFERENCES.

For many excellent hints and illustrations see as follows: Current Anecdotes, Vol. 2, page 10, "The Grace of Receiving;" page 114, "Prayers and Prayers." Current Anecdotes, Vol. 3, pages 76, 77, also page 82, "Reasons for Thanksgiving;" also page 304, "Giving Thanks." Current Anecdotes, Vol. 4, pages 83, 84, 85, 96, 97, 98, 99. Current Anecdotes, Vol. 5, pages 91, 92; 95 "God's Great Praising Day," sermon by Herrick Johnson, D. D.; 100 "Giving Thanks," sermon by F. DeWitt Talmage, D. D.; 101 "A Thanksgiving Heart," sermon by Russell H. Conwell, D. D.; also page 105 poems.

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Sermon to the Aged.

Text: "The hoary head is a crown of glory, if it be found in the way of righteousness."—Prov. 16:31.

The Bible permits us many delightful glimpses of childhood—of Samuel, consecrated from birth to the Lord; of the lad with loaves and fishes, giving his possessions to Christ for use; of Moses, God's charge from birth till he fell asleep; of the little ones whom Jesus gathered to his breast as he said, "Of such is the kingdom of Heaven." We are permitted to bend over the cradle of many a new-born babe and share the joy of the parents, for God taught the Jew that children were his gift, and a mark of his favor.

But old age is not omitted from the sacred record. We follow Joshua till he is 85 years old, Moses till 120, Jacob till 149, Isaac till 180, Enoch till 365, Noah till 950. God never forgets his children. Old age, even of the sinful and immoral, is spoken of tenderly, sympathetically—"The beauty of old men is the grey head." But old age in Christ is singularly honored. "The hoary head is a crown of glory, if it be found in the way of righteousness."

I. There is beauty and sweetness about life's sunset that some do not observe. No portion of the day is more inspiring and yet more becalming, than the hour of sunset. The day is done. The fervor of its shining is over, and the sun hangs golden in the west, making everything look unspeakably beautiful. The very atmosphere partakes of the glory of the departing king of day. The weary laborer seeks his repose. Children leave their play to gather in the home for the evening prayer and blessing. It is time for prayer, and rest, and sleep. William the Conqueror introduced into England the ringing of curfew bells. The curfew meant that all fires should be put out or covered with ashes, all lights extinguished, all the people retire to rest. For some here curfew will soon sound. The fires of life will be banked, and we shall go to sleep. But whether there be rest and glory will depend on whether the hoary head be found in the way of righteousness. Joseph Jennings, of precious memory, when on the very verge of the spirit land, and looking over exclaimed, "Beautiful! beautiful!" "It is indeed a beautiful morning," rejoined his weeping wife, "shall I open the shutters to give you a better view?" "Oh! I have looked a great way beyond the shutters!"

II. To him who looks not beyond the shutters, old age comes as a heartless robber. It takes from life its purpose—no new profession to be entered on, no new plans to be formed, no farther distinctions to be won, no books to be written, no fields to till, or houses to build, no place in the world's busy life, none in the gay social round. Plan and zest and work have all given place to a time of waiting—waiting for the days to run their course, for time to end and eternity to begin. Old age has taken the acquaintances of the past, friends as well as rivals, loved ones as well as foes. It has taken the wife, the husband, the children and the children's children,

Behold, the aged one now stands like a giant of the forest out in the open—alone, swept by every wind, bruised by every storm.

All paths—ambition, wealth, fame, learning—all are closed, save one—the path to the tomb. The world has nothing for them; they have nothing for the world. Such, indeed, can be said of those who have come to old age but look not beyond the shutters. Can you conceive a sadder picture?—life all but lived; the world fast, fast receding; earth ties snapping, till barely more than one or two bind to the present; and what lies beyond, around, beneath? Dr. A. J. Gordon met an aged man going to the place of prayer. "Aged friend, how is it that so old a man is so merry and cheerful?" "Because I belong to the Lord!" "Are no others happy at your time of age?" The bent form straightened and the countenance glowed, as he said, "Listen to the truth from one who knows; then tell it everywhere, and no man of three score and ten can be found to gainsay it—the devil has no happy old men."

III. But the picture has another side. "The hoary head is a crown of glory, if it be found in the way of righteousness." If many things are gone, many more remain.

1. The aged Christian has passed beyond the most hazardous and tempting periods and scenes of life. He is unaffected by some of the most pernicious influences of a bad world. The world has not lost its influence over him simply because his physical powers have weakened, but because he has learned to put right value on things.

2. The aged Christian still has reserved to him the most potent agency in life—prayer. "More things are wrought by prayer than this world dreams of." I never enter this pulpit without thinking of the score or more of members, who, though denied by the weight of years the worship we enjoy, never fail to pray for the pastor and the church.

3. The aged Christian may lean to the full on Christ. Herein is his privilege and joy. How beautiful is old age when cheered by the conscious presence and help of the Strong One. There are no fears, no doubts, no anxieties about the future. He is leaning on the Everlasting Arms.

4. The aged Christian can witness for Christ.

To the young these thoughts come, for life's evening will take its character from the day which has preceded it. If we are to come to life's close with the comfort of Christian hope, we must prepare for it while yet it is day.

To the aged out of Christ these thoughts come. It is still not too late. Even for such, "Now is the accepted time."—Rev. F. S. Retan.

Brief Biography of G. C. Lorimer.

George C. Lorimer was born in Edinburgh, Scotland, in 1838. His father died while he was yet a babe. His step-father was manager of the Theatre Royal. The intention for some time was that young Lorimer should become an actor, but life behind the scenes did not appeal to him. When only fourteen years of age he became possessed of a love for the sea, and sailed before the mast up the Baltic. The sailor's life did not satisfy him, and he was glad to return to his home and continue his studies. He tried his hand at carpentering, and later read medicine and law. But neither of these professions touched the deeper springs of his life. The turn in his career came when he had the opportunity to take a trip to the United States in 1855. He was led by a kind Providence to go to Louisville, Ky., and while there became deeply interested in the religious problems presented at the Walnut Street Baptist Church. He united with that body, and immediately began preparations for the ministry. He had found what satisfied his longings. Accordingly he attended Georgetown College, and before graduation started out to preach. The South loved oratory, and Dr. Lorimer was a natural orator. Revivals followed his efforts, and his success prompted him to pursue his studies further. He engaged tutors, and covered even more than is ordinarily allotted to a college course, at the same time keeping up his pulpit work. History and sociological questions he has made a special study ever since.

His first charge was in Kentucky, where he married Miss Arabella Burford. Four children have entered their home, one son and three daughters. The son is George Horace Lorimer, editor of the noted *Saturday Evening Post*, published at Philadelphia. The civil war period found Dr. Lorimer in Louisville, but he threw his sympathy with the Union cause. In 1870 he was called to the Shawmut Avenue Church, of Boston, and when Dr. Fulton left Tremont Temple he was immediately chosen as his successor. Chicago called him to build up the Baptist cause in 1879; he went and was instrumental in regaining much of the ground lost in previous years. In the midst of such arduous labors Dr. Lorimer's health broke down, and he was forced to go abroad. In 1891 he accepted his former charge in Boston, and in 1896 succeeded in rebuilding the Temple. "The Minister at Tremont Temple," as Dr. Lorimer modestly terms himself, fulfilled a mission at once unique and of wide influence. Tremont Temple does not claim to be an "institutional" church, nor does it assume to be pre-eminently popular. Rich and poor meet together for worship and to hear the gospel of Jesus Christ preached. In England he was so popular that he was invited each summer to preach in the great churches of London. From Tremont Temple he was called to Madison Avenue Baptist Church, New York, where he was pastor at the time of his death, which occurred while he was abroad on his vacation.

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Despised and Rejected of Men.

A SERMON IN A PAINTING.

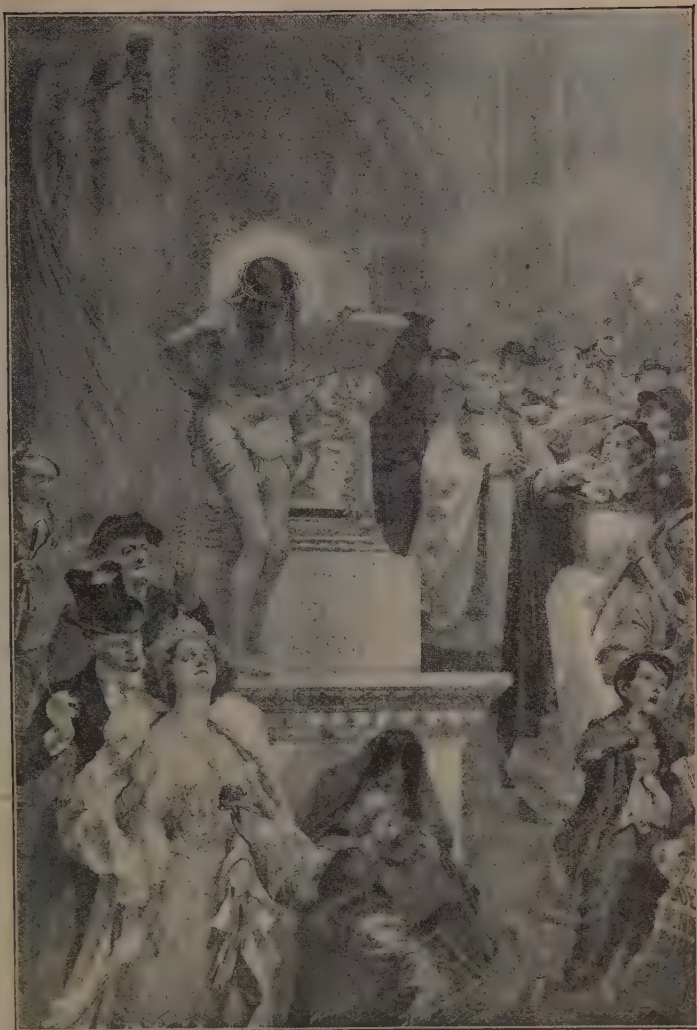
The picture in the Royal Academy exhibit this year which caused the most sensation is a large canvas painted by Sigismund Goetze, entitled, "Despised and Rejected of Men." We give a reproduction of the picture, which, as is easily seen, is a sermon on canvas. The painter-preacher says that all mankind are indifferent to the Christ, the mother bending over her babe, the man and woman of society, the scientist and the sportsman, the workman and the soldier, the ecclesiastic and the literalist—all are as indifferent to the thorn-crowned Christ as the newsboy shouting the sensation of the hour.

Of all the throng, only the hospital nurse turns and looks on the Saviour, and her face expresses more of alarm than aught else. It is a pointed sermon, yet, perhaps like other sensational sermons, it is overdrawn, and hence misleading. Certainly there are saints of God in the world. When he cometh will he not find faith on the earth?

The editor of the *Epworth Herald* says: "It is a sermon of the palette and brush, more graphic and incisive than any that

has been uttered from the pulpit in many a day. The painter has turned preacher, and the Royal Academy of London is his pulpit.

"But it tells only a part of the story. That part is terrible, and should be told, but the other part should be recited also, for it is a story of adoration, obedience, hope, joy, faith, devotion, achievement in the name and for the glory of Jesus Christ. He is to many, alas! an unknown God. But not all have gone with the multitude. There ought to have been room in that picture for the saints of God who are on earth, and who serve him every day with a sweetness, sincerity, simplicity and fidelity as pure, true and great as ever established in sanctity any saint who is in heaven."



SPECIAL NOTICE.

If you decide to preach on the subject of this painting, we can furnish you an effective announcement for the service. We have had a small cut of the painting made, which will go on a 3x5 in. card, and leave room for a 40-word invitation or announcement of the sermon. We will print with your announcement on

- 100 cards for \$1.50.
- 200 cards for 1.75.
- 300 cards for 2.00.
- 500 cards for 2.50.

and send them to you postpaid.

Current Anecdotes, Caxton Bldg., Cleveland, O.

Quotable Poetry.

A SONG OF PRAISES.

Psa. 47: 6.

These lines, says Samuel T. Pickard, of Boston, in *The Independent*, were found on the back of a note received by Mr. Whittier in March, 1890, and they were probably composed at about that time. The poem was never finished or printed, and the manuscript is in the almost illegible style of his first rough drafts.

For the land that gave me birth;
For my native home and hearth;
For the change and overturning
Of the times of my sojourning;
For the world-step forward taken;
For an evil way forsaken;
For cruel law abolished;
For idol shrines demolished;

For the tools of peaceful labor
Wrought from broken gun and sabre;
For the slave-chain rent asunder
And by free feet trodden under;
For the truth defeating error;
For the love that casts out terror;
For the truer, clearer vision
Of Humanity's great mission;
—For all that man upraises
I sing this song of praises.

—Whittier.

I grieve not with the moaning wind,
As if a loss befell;
Before me, even as behind,
God is, and all is well!

His light shines on me from above,
His low voice speaks within;
The patience of immortal love,
Outwearying mortal sin.

Not mindless of the growing years
Of care and loss and pain,
My eyes are wet with thankful tears
For blessings which remain.

—Whittier.

HARVEST HYMN.

Once more the liberal year laughs out
O'er richer stores than gems of gold;
Once more with harvest ring and shout
Is nature's boldest triumph told.

Our common mother rests and sings
Like Ruth among the garnered sheaves;
Her lap is full of goodly things,
Her brow is bright with autumn leaves.

O favors old, yet ever new!
O blessings with the sunshine sent!
The bounty overruns our due,
The fullness shames our discontent.

We shut our eyes, the flowers bloom on;
We murmur, but the corn-ears fill,
We choose the shadow, but the sun
That casts it shines behind us still.

—Whittier.

But to the hero, when his sword
Has won the battle for the free,
Thy voice sounds like a prophet's word,
And in its hollow tones are heard
The thanks of millions yet to be. —Halleck.

That man may last, but never lives,
Who much receives, but nothing gives;
Whom none can love, whom none can thank,
Creation's blot, creation's blank. —Gibbons.

Sermons in Poem.

[These verses are based on facts. At one time in a Swiss town the wisdom of building a fence at the top of a dangerous precipice was discussed, pro and con, but, while there was an ambulance in the town, that was not used as an argument against the fence. That is poetic license. The moral is the stronger—what we would not consider in practical life we are doing all the time in moral life—as penitentiaries and jails will testify.—Ed.]

"THE FENCE OR THE AMBULANCE."

The following verses put in a new and not easily forgotten way the old truth that "Prevention is better than Cure."

'Twas a dangerous cliff, as they freely confessed,
Though to walk near its crest was so pleasant;
But over its terrible edge there had slipped
A duke, and full many a peasant;
So the people said something would have to be
done,
But their projects did not at all tally.
Some, "Put a fence around the edge of the cliff;"
Some, "An ambulance down in the valley."

But the cry for the ambulance carried the day,
And it spread through the neighboring city;
A fence may be useful or not, it is true,
But each heart became brimful of pity
For those who slipped over that dangerous cliff;
And the dwellers in highway and alley
Gave pounds or gave pence, not to put up a
fence,
But an ambulance down in the valley.

Then an old sage remarked, "It's a marvel to me
That people give far more attention
To repairing results than to stopping the cause,
When they'd better aim at prevention.
Let us stop at its source all this mischief," cried
he,
"Come neighbors and friends let us rally:
If the cliff we will fence, we might almost dis-
pense
With the ambulance down in the valley."

"Oh, he's a fanatic," the others rejoined;
Dispense with the ambulance? Never!
He'd dispense with all charities, too, if he could;
No, no! We'll support them forever!
Aren't we picking up folks just as fast as they
fall?
And shall this man dictate to us? Shall he?
Why should people of sense stop to put up a fence
While the ambulance works in the valley?

But a sensible few who are practical, too,
Will not bear with such nonsense much longer;
They believe that prevention is better than cure,
And their party will soon be the stronger.
Encourage them, then, with your purse, voice and
pen,
And (while other philanthropists dally)
They will scorn all pretense and put a stout fence
On the cliff that hangs over the valley.

Better guide well the young than reclaim them
when old;
For the voice of true wisdom is calling;
"To rescue the fallen is good, but 'tis best
To prevent other people from falling."
Better close up the source of temptation and crime
Than deliver from dungeon or galley;
Better put a stout fence 'round the top of the
cliff,
Than an ambulance down in the valley!
—Joseph Mallins.

Methods Department.

METHODS OF A WORKING CHURCH.

By E. O. SELLERS.

Asked to name the controlling principle in the work of the Euclid Avenue Baptist Church, the answer would be threefold: 1st. An appreciation, in part, at least, of the message of REDEMPTION as the primary and essential element in the work of Christ's Church. 2nd. That in viewing all the various problems that confront man in particular, society in general, and the church universally, they should be approached not from the man but the God side first; what are and have been his purposes, his methods, his dealings, his teaching—and 3rd, an idea that the solution of these problems and the conduct of church affairs is so grand an effort, so big an undertaking as to demand the wisest statesmanship, the same business acumen, and an equally earnest and persistent endeavor as the conduct of the greatest commercial institution yet organized by the genius of man. "We have the greatest thing on earth," says Dr. Eaton, the pastor, "and we need to keep our heads cool, our feet on the earth and our hearts open to God."

The church membership comprises about one thousand members, the Sunday School enrolls above five hundred, the men's club over five hundred, and there is the usual complement of women's societies, young people, etc., while the weekly covenant meeting is rarely attended by less than three to five hundred people. There is a working force of pastor, assistant pastor who does visiting and conducts the Josephine mission, in reality a Christian social settlement work, a director of music and men's work, two Bible school visitors, a lady mission worker and the pastor's secretary, besides janitors, etc., but back of all this is a truly and thoroughly united people ready and willing to support any and all the church activities to their utmost ability.

What are the methods employed is constantly being asked from all parts of the country, and in brief the answer would be, not by a reliance upon organization, although the various activities are well organized and efficiently managed, but rather by relying upon a concerted "personal endeavor," an *esprit de corps* which has been the result of the magnificent personality of the pastor and those whom he has called to his aid. Dr. Eaton is a man whom to look at is to become prejudiced in his favor, and to know is to love him as it is the good fortune of few men to be loved. To answer the question of methods in particular would be too much for the limits of this article. In the Sunday School nearly all the latest methods and ideas are being applied as rapidly as possible, and when the school shall have passed through its present transition stage none will be more up-to-date or better manned. In the Christian Endeavor Society great emphasis has been laid upon missions in addition to the usual home activities of visiting the sick, giving out good literature, sending out fruit and flowers, holding meetings in hospitals, etc. Last year the young people raised \$300.00 from among their number for foreign missions. The Josephine Mission, under the leadership of the

assistant pastor, Rev. Frederick Hagar, has shown a wonderful and gratifying development. Boys' and girls' clubs, educational classes, sewing classes, men's club, King's Daughters, a Sunday School of more than 350, open air street meetings, regular Sunday and mid-week religious meetings are among some of the varied activities. The population that surrounds the mission is largely composed of foreign Jews, hundreds of whom are being reached in this way. A most interesting sight was a Christmas celebration attended by several score of Jewish children. Bohemians, Negroes, in fact nearly all nationalities are in this locality, and in this place, dedicated to God and his Christ, they meet in common accord and hear the glad news of him to whom all the nations of the earth are as one, who knows no bond or free, black, red or yellow, but all are one and they are his. Perhaps the most widely known part of the work of Dr. Eaton's church has been the growth and development of the men's club, beginning a little over three years ago with about thirty members, it has grown to a membership of nearly five hundred men and is perhaps the largest church men's club in this country. Here, again, organization as such counts for very little and personal effort for a great deal. There are, however, the usual club officers and a board of managers, all of whom must be members of the church. These are men from all ranks of life, the editorial writer of a daily paper, manager of a manufacturing institution employing over 500 men, the leading retail grocer of the city, an architect, book-keeper, lawyer, clerks, etc. These men are responsible for the management of the club, the programs for the social sessions, etc. The club is an integral part of the church work and therefore always frankly and freely keeps the facts to the front that it is primarily a religious institution and that its work is to bring men nearer Christ. Its object is to promote sociability, fraternity and spirituality among men, and, to quote from one of its circulars, any man can belong if he will "behave himself and help push." It is not a boys' or young men's club, but a MEN'S CLUB. It conducts street meetings, visits the sick, seeks to find employment for men, directs men to good boarding houses, conducts a Sunday noon Bible class with an average attendance of about 100 men; its social sessions are attended by from 300 to 500 men, and men are frequently asked in a public manner at these gatherings to personally and definitely accept Christ as their Saviour. The men also conduct a series of noon meetings for men at one of the theatres during Passion Week, at which Dr. Eaton speaks. Nothing of formalism is ever allowed at any time and the result is the spirit of spontaneity that is essential for true sociability, the men are allowed to help entertain themselves, hence the feeling of personality in all of the club successes.

The social life of the church as a whole largely centers about the Friday night prayer and covenant meeting and the Sunday morning preaching service. At this prayer and praise meeting everything is conducted in such a

natural and rational manner as to make one feel as though he was at a big family gathering; it is indeed a place where the world's richest and the poor man, scarcely knowing where his next meal is coming from, mingle in such hearty sympathy, exchanging their experiences, sympathizing in each other's trials and difficulties as to forget the differences of wealth, culture or social standing and become in deed and fact children of a common Father. The same is largely true Sunday mornings, and when Dr. Eaton extends to "the stranger within our gates a loving welcome to his Father's house" all are made to feel the sincerity of his words and enter at once into the spirit of worship, cordiality and fellowship that marks all gatherings of the church.

The social life, in particular for the men, centers in the men's club, and for the women in the ladies' society, which holds an all day session each Wednesday, and for the young people in the Christian Endeavor Society with its frequent social activities. There are also class socials from the Sunday School, the male chorus, the juniors and other social organizations, all of which, however, bend to the one common end. There are no paid social or other catch-penny devices. The ladies' meeting on Wednesday starts as a sewing society, the sale of whose proceeds are devoted to missions, has a noon lunch and closes the day with a mission study and prayer service. This society also serves the annual church banquet at the time of the regular annual church meeting.

The music of the church is principally congregational singing. Few churches can equal the work now being done in this line. There is no choir, but the church employs a director of music who acts as precentor, and a lady soprano soloist. A volunteer male chorus of about fifteen men generally sings Sunday evenings, this with frequent special numbers sufficiently varies the musical programs as to make the music a feature and a distinct religious contribution to the services.

Three things distinguish the general work of the church; 1st. The idea of a constant and general revival. There are no periods of special revival effort, no employment of evangelists, though the church is in thorough sympathy with those lines of endeavor, but every service is an evangelistic service and an opportunity is given for men to give themselves to Christ. Dr. Eaton never concerns himself about preaching on "the problems of the day," but rather in so presenting God that men will be compelled to see the necessity of taking him into the solution of every problem, and of themselves becoming members of the Kingdom of God.

Neither do questions of criticism nor the essential tenets of distinctive church doctrine have much place in his preaching. On the other hand Dr. Eaton resorts to but little exhortation and, trained for a lawyer as he was, his preaching is strongly argumentative. He is bigger than a Baptist, and broader than a Protestant, he is a MAN who appreciates the greatness of his message and whose heart beats in warm loving sympathy with all mankind.

Secondly. In the carrying out of the foregoing, the regular Sunday evening after-meeting

is perhaps the most efficient agency. This meeting is conducted fifty-two Sundays of the year, whether the pastor is present or not, and is seldom attended by less than 200 people, and generally by from 300 to 500. Here again formality is thrown to the winds and the meeting is not allowed to fall into a rut, with the result that it generally lasts from thirty to forty-five minutes and after dismissal scores will be found in the room as late or later than ten o'clock. It is here that perhaps the greatest amount of personal work is conducted and few Sundays pass that there is not from one to half a dozen or a dozen that find peace in believing, or renew their vows and cease their wandering struggles. Scores of men and women from all walks of life, many of whom are only transient visitors, renew their vows, gain strength and courage for their struggles, or go forth inspired to fight the battle of King Immanuel with renewed vigor and enthusiasm.

A third distinguishing feature of the work of this church is the large amount of open air street preaching that is carried on nearly all summer; it conducted during the past summer, through its various agencies, seven regular open air services each week. In this work the pastor, Dr. Eaton, naturally takes the lead and his work of preaching at noon on the public square has attracted the attention of the entire country. Thousands of men have thus had the gospel brought to them with the inevitable result of largely augmented numbers of men at all the church services, as well as scores being brought in the Kingdom.

In fact a careful count of the audience of the Euclid Avenue Baptist Church reveals the fact that the percentage of men is between 45 and 47. Dr. Eaton has frequently testified to the willingness, respectfulness and eagerness that distinguish these audiences upon the square and often says that were it a physical possibility, he would conduct these meetings every day and several times a day. The assistant pastor, members of the men's club and other officers of the church enter loyally and enthusiastically into this work. In fact it is a common thing for the lay members of the church to take entire charge of these efforts. Each Sunday evening during the summer months the young people conduct an open air service, largely of song, for thirty minutes, on the sidewalk in front of the church, which is generally attended by several hundreds of people.

The people from whom the Euclid Avenue Baptist Church draws its congregation compose the entire population of Cleveland, its clientele is not confined to any class or parish; indeed it is true that perhaps forty per cent. of the people come on the street cars. The church is a down town church, surrounded by a large population living in boarding and apartment houses, and very naturally they form a major portion of the audiences. It is not, as many believe, a rich man's church. The one very rich man who belongs, and contributes a liberal proportion of the church expenses, in no way dictates, nor can his conduct in any way be distinguished from the rank and file of its members.

It will thus be seen that there is nothing

very startling in the manner or conduct of this church but a careful and clear presentation of the principles mentioned at the beginning of this article, and a continued insistence upon the same, has brought about the spirit of constant revival of warm loving sympathy and broad catholicity that has made the church widely and favorably known.

The requests for information relative to the methods followed and the constant stream of visitors from all parts of the country, and from every denomination, show that any church which will follow these principles, which puts into the conduct of its affairs the same amount of consecrated common sense (a very uncommon thing) and that has a vision of its mission and of the God who gave it being, will compel the attention of those both outside and inside the church and will soon rally to its support an enthusiastic following, for nothing succeeds like success, and God is more ready than ever to bless his people and to honor his name.

Prayer Meeting Department.

AUGUSTUS NASH.

THE TEMPTATION OF JESUS.

Luke 4:1-13.

- 1 What experience had Jesus just passed through? Luke 3:21, 22.
- 2 Did Satan appear to him in bodily form? 5
- 3 Were his temptations real? Heb. 4:15
- 4 What were these temptations? 3-12
- 5 Where was the wrong?
- 6 How did Jesus overcome? 4, 8, 12
- 7 Was he tempted frequently? 13
- 8 How does his temptation help us? Heb. 2:17, 18

HIS FIRST DISCIPLES.

John 1:35-51.

- 1 Who were Jesus' first disciples? 40, 41, 43, 45
- 2 How did Andrew and John become acquainted with him? 35-39
- 3 How do we know they became his disciples? 41
- 4 Why did he give Simon another name? 42
- 5 How did he influence Philip? 43-45
- 6 Why was Nathanael so easily convinced? 47-49

THE FIRST MIRACLE.

John 2:1-11.

- 1 Where did Jesus work his first miracle? 1
- 2 Why did he select such an occasion?
- 3 Did he mean any disrespect to his mother? 4
- 4 Why did he say his hour was not yet come? 4
- 5 What is the story of the miracle? 5-10
- 6 How did John explain it? 11
- 7 Why would it make the disciples believe? 11

JESUS AND NICODEMUS.

John 3:1-13.

- 1 What do we know of Nicodemus? 1, 10
- 2 What interested him in Jesus? John 2:23
- 3 How did he think men got into the Kingdom of God? Matt. 3:9; John 5:39

- 4 What conditions did Jesus insist upon? 3, 5
- 5 How did Jesus help him in his perplexity? 7, 8
- 6 What was the result of their conversation? John 7:50, 51; 19:39, 40

THE WOMAN OF SAMARIA.

John 4:1-26.

- 1 How did Jesus feel toward the Samaritans? 4, 9
- 2 How did he engage this woman in conversation? 5-9
- 3 What did he begin talking about? 10, 13, 14
- 4 Why did he refer to her family life? 16-19
- 5 What did he teach her about the worship of God? 21-24
- 6 What impression did he make upon her? 28, 29

METHOD—ORDER—PLAN

IN THE PRAYER MEETING.

In your prayer meeting try the printed card to be issued each year, indicating the dates of the meeting, the passages of God's Word chosen to be read, the themes of consideration, and the general purpose. (Three months is long enough to plan in advance, usually.)

These cards should be distributed freely through the entire congregation, those who do not come as well as those who do being kindly reminded and invited to attend by receiving them duly. Sometimes a claim is made that such printed forms give a stately and so a stiff or even awkward sense of restriction in the exercises of the meeting. If they should be urged rigidly, and the employment of them should be interpreted to signify that nothing else can be introduced in the entire course of the hour except what is noted upon the programme, such an open objection would of course stand. But if it should be announced at the start that this practice is only meant to guide the meeting rather than to govern it, then the card would be found of essential service.

For there is a need of order, when there is certainly not a need of pressure.

In every sermon there is a skeleton; in every book there is a table of contents; in every oration there is an analysis; in every house there is a frame. There has to be a commonplace basis of methodical shape around which everything graceful and beautiful is to be builded. There is reason even in religion. There must be some intellectual thought at the center of every emotional and spiritual prayer meeting; generally this would be indicated in the selection of the various passages and themes. Hence these cards need to be wisely fashioned for that particular congregation; monthly concerts and communion seasons carefully noted at their dates. It would be safer to have the laymen prepare them, at any rate in connection with the pastor, for a ministerial mind, in spite of itself, is apt to be professional. Many a prayer-meeting address has been destroyed because it was not a plain conference talk at all, but only a scheme for a possible sermon.

Present-Day Problems.

THE SUNDAY EVENING SERVICE.

THE TESTIMONY OF A THOUSAND LETTERS.

By James L. Hill, in "Seven Sorts of Successful Services," published by E. B. Treat & Co., New York.

It never before chanced to be the writer's fortune to live in a sort of enlarged whispering gallery where the secret actual sentiments of a host of those most concerned with our problem were confidentially rehearsed. Entrance was fully given to the thought and feeling of working pastors. Some of them seem to feel deeply how far short people generally come from appreciating the difficulties they now meet in sustaining a successful Sunday evening service. It is either a struggle or an achievement.

A thousand letters of inquiry with return stamped envelopes were sent out by the *Christian Endeavor World* to ministers touching the Sunday evening service. The replies were lent to the writer and made the basis of study.

All these many ministers had been plainly told that they could disclose the facts, and their names would be withheld if they desired. People love to theorize, but here are the hard conditions and facts.

SOME SURPRISES WERE FOUND.

It staggered belief to read in answer to the straight inquiry: "Is the interest in the evening service increasing or diminishing," that it was increasing. As the poll was being taken it seemed to be six and six for a time, but the overwhelming majority proved to be on the encouraging side.

We next wonder at the disclosure that the increased interest seemed to be on the part of the unchurched class, and that the diminished interest appeared to be on the part of the church. It was thought that there is not now quite so much solicitude and spiritual intensity on the part of the church as once there was. The wider interest in religion on the part of those outside the church is due, these correspondents aver, to an increased recognition of how vitally Christianity affects the affairs of the life that now is. Religion has become popular. Some have found it fruitful to begin at once to preach the Gospel to those outside the church membership, as their Sunday evening services give them opportunity. They find that a new band of disciples springs up and is brought into the church, which affects favorably the whole church.

The third surprise touches the locality where it is found most difficult to sustain an evening service, as revealed on the whole by these letters. The pastor of a down-town church in a city thinks that a village of a thousand people, where the commercial spirit is not so rife, where there are few outside attractions, and where the church is the principal gathering-place, would supply the most favorable conditions for a successful Sunday evening meeting. On the other hand, we find many churches in small towns, and families so evenly divided among them that their pastors have felt that Sunday evening preaching services are more

appropriate to cities than they are to the country, where there are farms with their cares, and where there are great distances to travel to the church. The consensus of opinion seems to be that it is most difficult to sustain a Sunday evening service in the suburb of a city in what one correspondent calls the "commuting" district. Here people have built fine houses, which they want to enjoy. Some ministers confess that they have injured their own Sunday night services by their sermons on the home—they have preached up the home, its uses and pleasures, until the parishioners have taken them at their word.

A fourth surprise touches the emphasis which many of our writers put upon the social element in a public service. While people are worshipping God they come into sympathy and fellowship with each other, and like it. In the light of these letters I see new significance in the well-worn expression, *social worship*. One minister said he could not do anything on his field until he got the people interested in *each other*. Worshipping God is *social worship* where two or three are gathered with a bond of sympathy, with a sense of fellowship. Regular attendants at Sunday night meetings are not ships that pass in the night. The gatherings of Catholic congregations are social events. Only where young men are interested in each other do they become a power. One and another go because some others go, who are a lodestone. Where the lodestone principle in no wise acts or is felt, attendance falls off. "Attend our service, won't you?" "There is no one there I am acquainted with and can associate with." We are not saying that the social side ought to dominate. We are only pointing out the fact and it might as well be recognized. It is on this account that social leaders are so essential and serviceable. A strong spirit touches other spirits. While a principle like this has always been true, its practical working is doubly obvious during these last few years of social revival. Where attendance upon the church is made an integral part of the family life, the social feature is conspicuous though it is not named. "We took sweet counsel together and walked unto the house of God in company." That was one of the tokens of sympathy with "a man mine equal, my guide and mine acquaintance." In Canada and England, and in some parts of our own country, a conspicuous point is gained by holding the evening service an hour earlier and people attend in larger numbers. The young people's meeting is held at six and the church service at seven, and is out at quarter past eight, and so an hour is given to young people at home socially, and this last use of the day, under good auspices, is just as legitimate as the rest. In Canada young people attend the evening service, meet and go home for a perfectly wholesome, innocent time together. Many of our services are so late in beginning and continue so long that the evening is gone when they are done, and so the young people simply stay away, which is loss to them and to the church and to the habit of evening public worship.

Some report that they have one service on Sunday, representing the spirit of worship, and then that they have one in the Sabbath School, in the Young People's Society of Christian Endeavor, in some mission or hospital or "Old Ladies' Home, representing the spirit of work, and it is asserted that the church must respect its call to work as well as its call to worship. But others of these letters show that the second preaching service on Sunday is the church at work, enlarging itself and extending the kingdom. The Sunday night meeting in the auditorium is the church's great opportunity of contact with the un-churched. The aggressive work is not to be given over wholly to subsidiary organizations, no matter, like the Sunday School, how excellent. The object of church service, some have said, is worship. Oh, no! The object of the church service, particularly in the evening, is evangelism. The church is not an ethical-culture club. It is an organized body having in itself the power to enlarge itself, to convert men into worshipers as well as to provide for them after they are made. God's plan still is by preaching to save them that believe. In the church's work in the world nothing shall ever take the place of preaching. It is the great commission. It was the Apostles' way. While the Lord's work is not confined to religious exercises, yet it is probable, indeed certain, that public proclamation of the Word will never be supplanted as the chief factor in the growth of the Kingdom.

A jubilant note is sounded by men whose ministry is honored on Sunday night. They claim that they enjoy preaching then. That to them it seems the only preaching, as distinguished from teaching. They claim to have a liberty and a swing and a force that they do not attain in their work of instruction. "I deliver a sermon in the morning, and preach in the evening." Some of the ministers state that their audiences in the evening seem to solicit them more and draw them out, so that they say and do their best, and they quote their parishioners as saying that their pulpit work in the evening seems to them to be more like real preaching.

Many of these ministers bear witness that conversions are more numerous in the evening than in the morning, and that the evening is needed by them for evangelization by God's appointed way of publishing his word. "In the morning I feed the flock. In the evening I 'do the work of an evangelist.'" Under these conditions preparations for the evening service grow less burdensome. It is a striking fact that those that have the largest evening audiences insist most strenuously that this service is a delight. In a letter sent to a popular minister in Pittsburg, whose edifice is crowded on Sunday night, it was stated that sometimes a preacher did not find time to prepare a second sermon. "I do not see then, how he puts in his time." He took the ground that this was what a minister was for. "Personally, I would rent a hall," writes one; and another, "or go out to a mission station rather than surrender preaching at the second service." "I would find a place somewhere in which the evening fishing is good." "I would not consent to put-

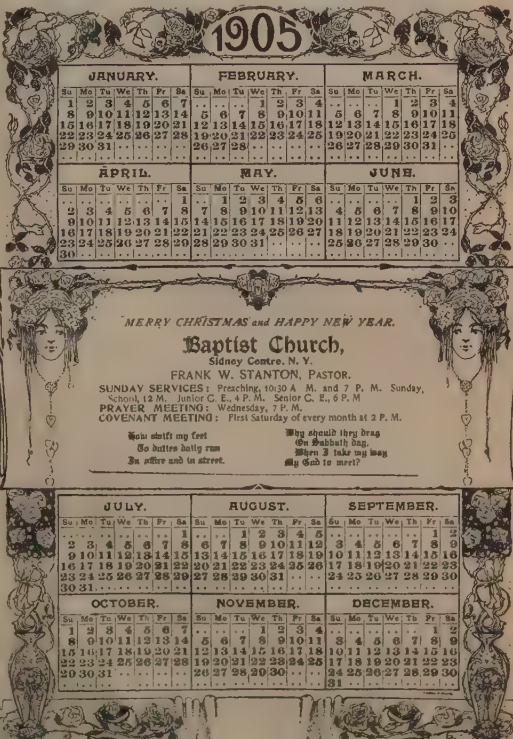
ting aside the second service in the community where I reside," affirms another. "Wist ye not," as the Revised Version has it, "that I must be in my Father's house?" "I think more souls are won at evening service." "It is a preacher's main chance at the non-Christians." "I oftener have conversions at it." "I love to preach at night."

[Continued in December issue of Current Anecdotes.]

A Christmas Gift for each Home— a Calendar.

Herewith you will find an illustration of a calendar—the calendar itself is 10 inches by 7 inches, four times as large as this, twice as high and twice as wide. You may send us a 100-word directory of your church services and this will be printed on 150 of these calendars on a good stiff card, with a hole for hanging, and shipped to you express paid for \$3.50, 250 for \$4.50, 500 for \$7.00. Cash with order. This is a permanent advertisement for your church services, and at your local printers would cost you twice this. We will ship all orders received before Dec. 1, on Dec. 5. Orders received before Dec. 10 will be shipped Dec. 15, and all orders after Dec. 10 will be shipped in time for New Year. We can furnish large envelopes suitable for mailing these calendars for 40 cents per 100.

F. M. BARTON, Caxton Bldg., Cleveland, O.



1905

JANUARY.							FEBRUARY.							MARCH.						
Su	Mo	Tu	We	Th	Fr	Sa	Su	Mo	Tu	We	Th	Fr	Sa	Su	Mo	Tu	We	Th	Fr	Sa
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8	9	10	11	12	13	14	8	9	10	11	12	13	8	9	10	11	12	13		
15	16	17	18	19	20	21	15	16	17	18	19	20	15	16	17	18	19	20		
22	23	24	25	26	27	28	22	23	24	25	26	27	22	23	24	25	26	27		
29	30	31	29	30	31	29	30	31		

APRIL.							MAY.							JUNE.						
Su	Mo	Tu	We	Th	Fr	Sa	Su	Mo	Tu	We	Th	Fr	Sa	Su	Mo	Tu	We	Th	Fr	Sa
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29	30	31	29	30	31	29	30	31		

MERRY CHRISTMAS and HAPPY NEW YEAR.

Baptist Church,
Sidney Centre, N. Y.

FRANK W. STANTON, PASTOR.

SUNDAY SERVICES: Preaching, 10:30 A. M. and 7 P. M., Sunday School, 12 M., Junior C. E., 4 P. M., Senior C. E., 6 P. M.

PRAYER MEETING: Wednesday, 7 P. M.

COVENANT MEETING: First Saturday of every month at 2 P. M.

*See shift my feet
So better halcyon run
So offer and in street.*

*Why should they drag
Our Sabbath bag,
When I take my bag
My Sabbath rest?*

JULY.							AUGUST.							SEPTEMBER.						
Su	Mo	Tu	We	Th	Fr	Sa	Su	Mo	Tu	We	Th	Fr	Sa	Su	Mo	Tu	We	Th	Fr	Sa
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22	23	24	25	26	27	28	22	23	24	25	26	27	22	23	24	25	26	27		
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OCTOBER.							NOVEMBER.							DECEMBER.						
Su	Mo	Tu	We	Th	Fr	Sa	Su	Mo	Tu	We	Th	Fr	Sa	Su	Mo	Tu	We	Th	Fr	Sa
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Sermon Department.

✓ The Church of the Future.

BY KERR BOYCE TUPPER, D. D., LL. D.

"And the kingdom and the dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom and all dominions shall serve and obey him."—Daniel 7: 27. ✓

Around the Grand Mosque of Damascus there clusters a vast history. On the spot where it stands there was originally erected, in the first century of our era, a heathen temple. In the middle of the fourth century this temple was destroyed by the Roman general, Theodosius the Great, and on its ruins, in the beginning of the fifth century, Arcadius, the elder son of Theodosius, built a Christian house of worship. This latter house, though for three hundred years the Cathedral of Damascus, became in the eighth century a Moslem possession, and for some thousand years now it has been used as a Mohammedan mosque. No visit to Damascus is quite complete without a sight of this historic old structure. The most interesting feature of this curious building is a single sentence engraved above the vestibule. The inscription is in Greek characters, and reads thus: "Thy kingdom, O Christ, is an everlasting kingdom, and thy dominion endureth throughout all generations." There, on a Mohammedan mosque, and after ten centuries of Moslem occupation, the Christian record remains—a record of faith, of hope, of confidence, on the part of the Damascus Christians in the ultimate triumph of the kingdom of God. And well so; for what a history the Church of God had presented even in that far away day! Bravely, boldly, it had marched out of Judea into all the regions of the earth, the conqueror even of the throne of the Cæsars. In this early fourth century this Divine and everlasting empire of Jesus had gone forth conquering and to conquer with mighty power and majestic sway; and God's children in that distant period had faith that it would grow and expand in beauty, glory and power. No wonder the stone-embalmed faith of these heroic spirits, "Thy kingdom, O Christ, is an everlasting kingdom, and thy dominion endureth throughout all generations!"

As we stand today on the threshold of the twentieth century of our Christian era, the confident faith of the Damascenes is our abiding faith. Almost two thousand years have rolled away since our Lord and Master opened in Bethlehem the marvelous scene of Divinity in humanity, and still the church of his grace abides. Other kingdoms have perished, mowed down ruthlessly by the resistless scythe of time—Babylon, Media, Macedonia, Persia, Syria, Egypt, Greece, Rome—each swept away almost as though it had never flourished, while the Church of God, founded on the Rock by Mary's Son, lives and grows. What strong and startling transitions of history—from one ancient dominion to another; from Judaism to Christianity; from Greek thought to Roman institution; from Roman to barbarian imperialism; from an extreme renaissance of letters

in the fifteenth century to the religious recoil of the sixteenth century; from Middle Age Holy Roman empire to modern nationalism; from Feudalism's fall to French license of liberty; and from Parisian republicanism to American federal democracy. Through all this the Church of God has passed, surviving the age of barbarism, surviving the restoration of letters, surviving the period of free thought and skepticism, surviving the attacks of sword and argument, until today, because of its inherent and tremendous vitality, we find laid at its feet the intellectual assent and the spiritual consent of the world's strongest thinkers and purest characters.

And the church of the future will be more glorious than the church of the past. In an address by that great, good man, whose ashes Westminster Abbey has recently received—there was spoken this ringing, royal sentence: "Let us believe and know that Christianity is advancing all the time; that, though men's hearts may fail them through fear, the church goes on in God-guided and irresistible movements." To this happy conclusion of William Ewart Gladstone must come every intelligent, appreciative student of history. The world grows better from century to century because God reigns supreme from generation to generation. Owing to Christianity's hold upon the world, we see progress and improvement everywhere and in all directions—in material conditions, in social relations, in philanthropic endeavors, in educational movements, in moral elevation, in Christian growth and attainment. Human history, as another has finely said, is not a "descending and downward spiral, but an ascending and upward spiral," going by sure evolutionary processes from the less to the great, from the good to the better, gathering past efforts for the production of larger and nobler harvests, or, as Whittier so well puts it:

"All the good the past has had
Remains to make our own time glad."

Let us speak with gratitude, faith and hope, of "The Church of the Future"; and the Church of the Future in its relation to six distinct doctrines and duty—Worship, the Bible, Jesus Christ, Sociology, Christian Unity

I. In the first place, what will be the attitude of the church of the future in relation to public worship? With all confidence may we not say that, come what may, the church will never cease to worship? The worshipful impulse is as deep as it is universal. The ancients used to say, "This world is not for him who is not a worshipper." In his "Elements of Religion," Canon Liddon has an inspiring chapter on this theme, in which he points out how upon the desert plains and wild promontories and in gorgeous temples priesthood and kings and multitudes have taken prayer for granted as being the most practical, as well as the most interesting and solemn, concern of life. It is said that Pericles, the distinguished Athenian statesman, was in the habit of introducing many of his public addresses with devout worship. Plato gives it as his conviction that "the best and noblest actions which a virtuous man

can perform, and those which will most promote his success in life, is to live by vows and prayers in constant intercourse with the gods."

And this instinctive worshipful impulse will be more intelligently educated and more reverently developed in the future days of Christianity's evolution. With the advancing years will come to the Church of God clearer visions and broader outlooks and a deepened sense of righteousness, with profounder awe in the presence of spiritual realities; and there will be introduced a more noble worship in the hearts of God's children; more of real life-service and less of mere lip-service; everywhere the conviction growing that "God cares more for the breaking heart of a returning prodigal than for all the misereres of chanting pharisees."

The church of the future will be more reverent toward God and truth than the church of the past. With the enlarged and deepened spiritual culture of the church must come more devout hearts, more reverent worship, more inspiring uplift of the spirit into fellowship with God through effective service. "God is a Spirit and they that worship him must worship him in spirit and in truth."

II. In the second place, what will be the attitude of the church of the future in relation to the Bible, as the final authoritative revelation of God's will and way to men? Well may we ask this question, for of all the books that fill our libraries and inspire our hearts, this is the most wonderful. It is the fullest and richest thesaurus of divine wisdom and human knowledge—in poetry above *Iliad* and *Odyssey*, Milton's odes and Shakespeare's plays; in history above Livy and Tacitus, Hallam and Hume; in philosophy above Bacon and Hamilton, Descartes and Locke; in biography above Plutarch and Lamartine, Rémusat and Voltaire; in romance above George Eliot and Scott, Bulwer and Thackeray; in Christian meditation and morality above Thomas à Kempis' "Imitation of Christ" and Bunyan's "Pilgrim," Pascal's "Thoughts" and Hooker's "Homilies." Great and good as are these immortal works we could willingly see them and all else of man's production burned into ashes or buried in the sea, if at their expense we might save to our hearts and lives, in time and in eternity, this one book whose author is God, whose subject is man, whose object is salvation. Hear Tennyson as he declares that "others may hang rapturously on the flowing eloquence of Plato, and Homer's classic verse, and Seneca's sententious lore," but adds he,

"Not these, but Judah's hallowed bards, to me Are dear: Isaiah's noble energy;
The tempered grief of Job; the artless sham Of Ruth and pastoral Amos; the high songs Of David; and the tale of Joseph's wrongs Simply pathetic, eloquently plain."

All books are of two classes—books made from other books, and books from which other books are made—and to the latter class in a pre-eminent degree belongs this work of God. Not a single volume, but sixty-six volumes; not a single author, but forty authors; not the product of a single year, but of sixteen hundred years; not with one birth-place, but

with many birth-places—on the bank of the Nile, in the Arabian desert, in the Land of Promise, in Asia Minor, in classic Greece, in imperial Rome; not dealing with a single theme, but with all themes, biography and ethics, philosophy and poetry, romance and religion; not the offspring of human mind, but of him in whom are gathered all the treasures of wisdom and knowledge. This divine oracle is the power that molds and guides the destinies of all the nations that stand in the front rank of civilization.

At this present time things are shaping themselves as never before for unwonted and unlimited victories for the Word of God. A gifted author has recently called attention of the Christian world to five facts and conditions, which are a sure prelude to a superb Biblical renaissance—the publication and distribution of the revised Scriptures; the profound delving and exhaustive research of historical critics; the patient investigation of modern science; the recent discovery and exploration of ancient cities by faithful archæologists; and, along with all this, the growing intelligence and restlessness of the modern Christian church, which is rejecting as never before man-made creeds and formulas. Fear not the controversies now raging about the Bible! The ages of theological agitation and discussion have always been ages of progress and promise. Better the agitations of the days of Augustine and Athanasius and Luther than the tranquillity of the Middle Ages. Because of present-day controversies and future upheavals many age-long interpretations of the Bible must perish, many ancient theories, many human traditions, but the Bible as it came from God will abide.

Let come all Tübingen school criticism on the Old Testament, but the Word of God attacked will, because of its marvelous vitality and growing potentiality, remain, like its Author, the same yesterday, today and forever.

And with its existence and growth will become dearer to the Christian church than ever in the past such fundamental truths as these—the greatness and goodness of God; the divine nature and atoning death and radiant resurrection of Jesus Christ; the personality and deityhood of the Holy Spirit; the lost condition of man and his need of a renewal from above; the soul's free justification before heaven; the spiritual character of the church; the inalienable right of private judgment and conscience, and the electrifying hope and fact of eternal life through him who said of himself, "I am the resurrection and the Life; he that believeth in me, even though he were dead, yet shall he live."

III. In the third place, what will be the attitude of the church of the future in relation to Jesus Christ, God's Son and man's Saviour?

Here we confront a problem of Christianity, than which no greater can ever arise. It deals with the Divine Lord of Glory: his miraculous incarnation, his spotless character, his transcendent teaching, his majestic deeds, his sacrificial death, his glorious resurrection, his radiant ascension, his position at the right hand of the Majesty on high, and his abiding presence in human life and history. A truer, more pregnant sentence the great Christlieb never uttered than when he wrote that Christ

is Christianity, as Plato was never Platonism and Mohammed never Mohammedanism and Buddha never Buddhism. We often speak of Christianity's unparalleled power, and yet let us remember that Jesus the Christ is the living personal force because of whom all ages and races have been agitated and convulsed. Recall the splendid words of Dr. Wace in his notable controversy with Huxley, "The strength of the Christian church is not in its creed, but in its Christ." In spite of all its faults, the church has conveyed to the minds of millions of men a living image of Christ. They see him there; they hear his voice; they listen and they believe in him. It is not so much that they accept certain doctrines taught by him as that they accept him himself, their Lord and their God. It is with this living personal force that agnosticism has to deal; and as long as the gospels present him to human hearts, so long will the Christian faith and the Christian church be vital and permanent forces in the Christian world. Here is and ever shall be Christianity's glory, the Son of God and the Son of Mary—the Christ.

And this exalted Christ is the once crucified Christ. More in the church of the future, if possible, than in the church of the past will the cross be emphasized and glorified. The richest theme of the church will ever be God in Christ reconciling the world unto himself—not through a strange mysterious incarnation, though Christ was "God manifest in the flesh"; nor through the illumination of matchless doctrine, though of Christ it was said, "Never man spake like this man"; nor through the glory of spotless character, though Christ "knew no sin, neither was guile found in his mouth"; nor through the majesty of miraculous deeds, though Christ cured the sick and healed the blind and raised the dead; but God in Christ reconciling the world unto himself through the blood of a transcendent, an all-sufficient, an unrepeatable atonement for human redemption—Jesus Christ and him crucified. The preaching in our day deals much with the life of Christ, in its tender human sympathies—much with the works of Christ as the pattern and inspiration of all helpful doing; much with the words of Christ as a divine philosophy. These are well enough in their place, but they are not central and fundamental. The cross is the central truth of the gospel. Jesus Christ and him crucified is the primary, fundamental, energizing truth of the Christian system—not Christ the perfect man, nor Christ the elevating teacher, nor Christ the self-sacrificing philanthropist but Christ "mighty to save" through the unlimited power of his redeeming blood. Christianity's center is the cross. From this scene of shame and glory, anguish and victory, all the radii of the gospel go out in lines of living light. There is no truth in revelation that does not point to the atoning Son of God; no right desire of human nature that does not meet in him; no duty in life of which he is not either the perfect fulfillment or the most cogent incentive. In the cross, says Spurgeon, man may behold the concentration of eternal thought, the focus of infinite purpose, the center of divine and illimitable wisdom; for Christ crucified is the corner-stone of all Christian creed and practice,

worship and discipline, union and extension. Before the bowed head and bleeding heart of impotent humanity steps forth Christianity with its crucified Christ and declares, as it points to the world's Redeemer, "Christ hath redeemed us from the curse of the law, being made a curse for us"; "he tasted death for every man"; "his own self bore our sins in his own body on the tree." To use Krummacher's beautiful figure, the cross is the condition which carries off the destroying flash from our race by Christ attracting it to himself. "I, if I be lifted up from the earth, will draw all men to me"—that is the divine decree, the eternal fiat. "Lifted up"; not through physical force: Mohammed and the Picardian hermit may trust to the sword; not through merely intellectual supremacy: Plato and Socrates excelled in that; not simply through moral teaching: Seneca is conspicuous as a moralist; not through any, nor through all, of these would the Son of Man lift the universe to the throne of God, but through the reconciliation of man to God by the all-efficacious blood of an everlasting Covenant.

Believe me, friends, there is no peradventure here. As sure as Jesus was crucified, and as sure as the oath of God is true, so true is there redemption on Calvary. The wisdom which conceived the plan is unerring wisdom. The authority which promised redemption is as unquestioned as the right of the Almighty to the throne of the universe. The power is the power of the Lord God Omnipotent. And the love which inspired the wisdom to conceive and the authority to command and the power to execute, is the unchangeable nature of Jehovah himself.

The message of the pulpit has been and shall more than ever in the future be characteristically Christo-centric; Christ the God, Christ the man, Christ the God-man, the living Christ, the dying Christ, the ascended Christ, the reigning Christ.

Not ethics, nor moral philosophy, nor astronomy, nor geology, nor history, nor political economy, but Christ on Calvary's summit, the center of humanity's highest hopes, noblest aspiration, and divinest life. As Fra Angelico, the saintly Italian painter, would never go to his palette and brush to do work on the figure of Jesus without first partaking of the communion, so let us, brethren in the ministry, precede our pulpit duty by a prayerful visit to Calvary and the Cross. Oh! some day the words of Bowring will have a new meaning and be sung with a new rapture:

"In the Cross of Christ I glory,
Towering o'er the wrecks of time,
All the light of sacred story,
Gathers round its head sublime."

IV. In the fourth place, what will be the attitude of the church of the future to the Problem Sociological?

A most practical and important question this, also, peculiarly suited to our day and generation. Ours is pre-eminently a day of practical benevolence and utilitarian tendencies. The Roman craved the display of wondrous power and imperial sway. The Greek delighted to lose himself in the abstruse labyrinths of metaphysics. The Hebrew made it a part of

his religion to bow down before hoary rites and flaming robes and bloody sacrifices. We live in a stern age of facts, an age in which society is emphasizing sociology, social psychology, social ethics, social politics; an age, as Stuckenberg has well said, which teaches that religion means the salvation of the soul, but, also, as it meant with Jesus, the feeding of the hungry, the clothing of the naked, the healing of the sick, the visiting of the prisoner, and relief, comfort and help for the whole being; in short, an age for the most comprehensive and perfect application of Christian truth to all social classes and all social relations. "Pure and undefiled religion before our God and Father is this, to visit the widows and fatherless in their affliction and keep unspotted from the world."

The church at last is beginning to apprehend the truth of Kelm's significant sentence, "The religion of Jesus meant the Fatherhood of God for man, the sonship of man for God, and the infinite spiritual good of the kingdom of heaven is Fatherhood and Sonship." And with the deeper life and broader outlook which the coming century will bring to the children of God there will be felt with a new power, and taught with a new emphasis, the sublime truth that there is nothing secular which religion cannot both touch and glorify; that God never meant his saints to have one gospel for Sunday and another for Monday, one religion for the church and another for the world, one conscience for Cæsar and another for Jehovah; that goodness is not a little island here and there in the great ocean of life, but rather the all-permeating salt that fills every part of the bright, broad sea. Surely if a pagan, standing centuries ago in the dim twilight of natural religion, could nobly say, "I am a man, and nothing that concerns man can be foreign to me," much more should the same sentiment fill the soul of every follower of the Christ, who taught, with the exalted fatherhood of God, the sympathetic brotherhood of man.

And if all this sociological work be noble and true, it must have a Christian basis. There is a world of meaning in the short sentence of the great Tholuck, "Every service must have God for its Father, if it have earth for its mother." It is not insignificant that the Crusader's sword had a cross-bar hilt. "Its blade was keener in battle because he could kneel before it in devotion." Let the church of the future see to it that it prosecute all of its sociological work in consecrated sympathy with the life and teaching of him whose mission it was to preach the gospel to the poor, to bind up the broken-hearted, to give deliverance to the captive, and recovery to the faint, and to preach the acceptable year of the Lord. No such altruism in the world is there like that taught by religion which exhorts, "Bear ye one another's burden and so fulfill the law of Christ," and "Look not every man on his own things, but every man also on the things of others."

V. In the fifth place, what will be the attitude of the church of the future in relation to Christian Unity?

To this interesting question it may be an-

swered that there never was among God's people such a unity of spirit in the bonds of peace. Ours is an age of religious toleration, of spiritual liberty, a glad period of minimizing differences and emphasizing agreements in the church of Christ. But do not dream even of all denominations becoming organically one. Men differ too widely in birth and education and providential callings for this ever to be accomplished. The universal law of God in grace, as in nature is this: unity in diversity. Each Christian must have his own Christian convictions, his own denominational affinities. As Henry Van Dyke in his "Church; Her Ministry and Sacraments," says, "Men cannot, ought not to renounce their personal convictions. If we should dissolve all Christian denominations today it would create not union, but disunion. If we should renounce all creeds, the world would not have peace, but confusion." And yet, with absolute fidelity to the great fundamental truths of the gospel, the church shall more and more realize the prayer of the Master "that they all may be one as thou art, Father, in me and I in thee"; not one in organic union, for that is not the union of Father and Son, but one in heart and purpose, in will and work. And the central point of union must be in Jesus Christ, the author and finisher of our common hope and faith. As a Baptist I delight to recognize the worth and work of noble men of other denominations than my own, and to sing with the Methodist Wesley, "Jesus, Lover of My Soul," and with the Episcopal Toplady, "Rock of Ages, Cleft for Me," and with the Congregationalist Palmer, "My Faith Looks Up to Thee," and with the Presbyterian Bonar, "Glory Be to God the Father," and with the Reformer Luther, "A Mighty Fortress is Our God," and with the Catholic Newman, "Lead Kindly Light," and with the Unitarian Bowring, "In the Cross of Christ I Glory," and with the Quaker Barton, "He Dwells in Cloudless Light and Shines," and with the Baptist Fawcett, "Blessed Be the Tie that Binds Our Hearts"; and then rejoice to hear the voices of all these joining in the glad hymn of common faith and inspiration:

"Like a mighty army
Moves the Church of God,
Brothers, we are treading
Where the saints have trod;
We are not divided,
All one body we,
One in hope and doctrine,
One in Charity."

But why take any dark view as we enter into the glory of the twentieth century of our glad Christian era? The golden age of our divine religion is not in the yesterday of the past nor in the today of the present, but in the tomorrow of the future; and if we but look this hour with the eye of faith we shall behold all things—the Word of God, the history of the past, the conditions of the present, the prospects of the future—hastening on to that "one far-off divine event to which the whole creation moves," the conquest of the world by the King of Glory and the Prince of Peace.—From *The American Baptist Pulpit*, edited by Henry T. Louthan.

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